The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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Wm. Rullkoetter
1902

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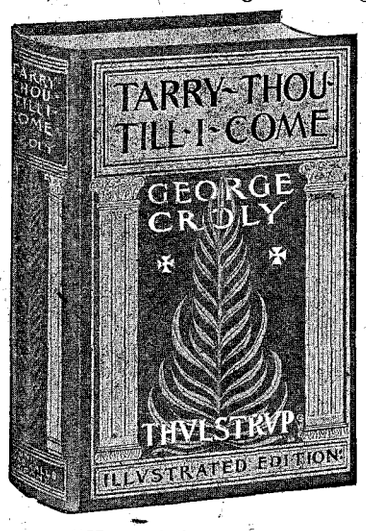

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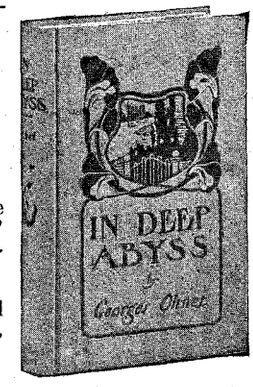

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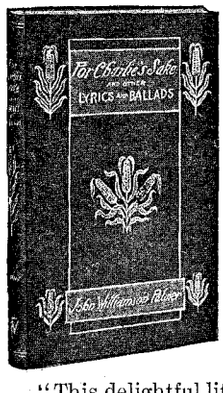

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TOPICS OF THE DAY.

THE ISSUE IN THE STEEL STRIKE.

THE strike ordered in all the tinplate, steel hoop, and sheet-steel mills of the steel trust by President Shaffer of the Amalgamated Association of Iron, Steel, and Tin Workers hinges upon the refusal of the officials of the trust to include the non-union mills in the terms agreed upon between the trust officials and the labor-union officials. The trust officials insist that the men in the non-union mills be treated with separately; the labor-union officials insist that the settlement apply to all the tinplate, steel hoop, and sheet-steel mills in the trust, union and non-union alike. This is widely regarded as an attempt on the part of the union officials to unionize the non-union mills, and the New York *Times* justifies the employers in their refusal to do so, saying:

"To require the employers to force men to join the union when they did not wish to is to admit the right of the employers to prevent the men from joining the union when the men wished to join. President Shaffer and his advisers simply cut the ground from beneath their own feet in making such a demand. Again, they repel the sympathy of right-minded men with their cause, a sympathy that has been of the greatest value to them in the past, and has been the one thing that has enabled them to make the progress they have made."

On the other side the New York *Journal* says:

"The United States Steel Corporation contains trusts within trusts. Each of its subordinate companies is itself a trust, composed in turn of dozens of smaller units. In dealing with its men the trust wishes each of these little units to be treated separately. Not only does the United States Steel Corporation refuse to make a general agreement covering all its works, but even its subordinate trusts—the American Sheet Steel Company, the American Steel Hoop Company, and the American Tin Plate Company—refuse to make such agreements for their own plants. They go back to the individual cells of which they have been built up. If one plant has been a union plant they are willing to sign the scale for that, but if another has been non-union they decline to change its status.

"Now, we do not profess to pass upon the technical merits of this position, or to say when a trust is not a trust. Nor do we express any opinion upon the wisdom of a strike at this time. That is a question of expediency and will be judged by the result. If the men win, it will be shown that their leaders looked at the situation with clear vision; otherwise, not.

"But we can say with confidence that if Mr. Morgan were really the Napoleon he is credited with being, he would not allow this strike to break out on such grounds. He would discard technicalities and would say to the hundreds of thousands of workmen of the steel trust:

"'This is an age of combination. We have combined the management of the steel works of the country because individual action is out of date. We welcome the combination of labor for the same reason. Labor and capital make the steel industry. Let each choose its representatives, and then let those representatives get together in a room and quietly settle the terms on which the industry is to be carried on.'

"That would have been order and civilization. It would have been the peaceful acceptance of what will be accepted sooner or later, perhaps after decades of exhausting struggle.

"Abraham Lincoln said that this country could not endure half slave and half free. No more can it endure half in order and half in anarchy—with capital organized and labor in a state of nature. The consolidation of capital means the union of labor, and the sooner that fact is generally recognized and accepted the sooner we shall have permanent industrial peace."

A DEFENSE OF BULL-FIGHTING.

THE bull-baiting in South Omaha, Nebr., has called out a good deal of denunciation, as was probably expected, from the pulpit and press of the country. The South Omaha exhibition, however, is only an imitation bull-fight. The governor of the State, whose name is Savage, has issued a signed statement that "there is no bull-fighting in South Omaha," and the New York *Tribune* explains the sport by saying:

"Bull-fighting in Omaha has suddenly become an exceedingly popular and profitable diversion by reason of the circumstance that on Monday night one of the bulls unexpectedly caught one of the performers on his horns and sent him forty feet through the air, and ultimately to the hospital, where he now lies with two broken ribs, a lacerated chest, and an ugly temper. It was understood in advance that there was to be no blood-letting at these gentle and refined entertainments. The bulls were merely to caper about in a picturesque manner, and the men were to show only with what grace and facility they could exterminate their adversaries except for a manager's promise not to ruffle the susceptibilities of an unenlightened public. But the bull that was doing his turn on Monday night either 'did not know that rule' or else broke faith. The result was to convert a tame and tedious show into a highly exhilarating spectacle, crowd the arena at the next performance with seven thousand persons, and produce great joy in a disconsolate box-office. Now the manager says that Chicago, Buffalo, and Coney Island are clamoring for his favor, while the purveyors of amusement at many other places are opening negotiations."

But *The Tribune* does not defend the diversion. Indeed, it calls it "a gross affront to public sentiment everywhere in this country"; and many other papers express similar sentiments. The Mobile *Register* calls it a "foolish as well as cruel sport . . . first, because there is no fighting on the part of the bull, and, second, because the sole 'pleasure' to be derived from the game is in seeing the torments of the animal or animals confined

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in the butcher's pen called the ring." This brings out a reply from the Washington *Post*, which points out the good features of the "sport" as follows:

"It is not correct to say that 'there is no fighting except on the part of the bull.' There is a great deal. As a matter of fact, if any man in the world fights for his life and under circumstances of the utmost peril, it is the matador whose part it is to kill the bull. He has to stand immediately in front of the vicious animal and must wait until the horns almost touch him. In no other position can the stroke be delivered. One miscalculation of distance by so much as an inch; one tremor of the nerves; one slip of the foot as he drives his sword—and your matador is a mangled, shapeless mass, torn out of human shape and crushed beyond hope of recovery. Does this ever happen? Yes; it happens much more frequently than the inexperienced imagine or than the others like to think of. As for 'torturing,' that is all humbug. The bull at no time is subjected to serious injury before the matador appears, and then he is not tortured at all. He kills, or he is killed by one lightning stroke, and that ends it.

"Nor need any one waste pity on the bulls that figure in the Plaza de Toros. Only the irreclaimably vicious varieties are sent there. Those that can be tamed and applied to useful ends are much too valuable for the ring. The bulls killed in the arena are always dangerous and unmanageable brutes. It is a question between the plaza and the abattoir in their case, and the plaza pays best. But there is no 'torture.' The picador has a spear, to be sure, but its point is less than an inch long. It can not inflict a serious or a particularly painful wound. Like the banderilla, which comes next, it can only penetrate the skin. It serves to infuriate an already dangerous animal, but differs very little from the old-time 'goad' with which teamsters were wont to manage the patient oxen at their work.

"Of course, we are no advocate of bull-fighting. Communities that enjoy it and wish to have it should not be balked by communities that feel the other way. We may say, indeed, that bull-fighting is little, if any, more immoral than dog or cock fighting, the prize ring, or the football field—provided the standard be that of the amount of death, broken bones, and impaired faculties that result. But we do not wish to say a good word for the Plaza de Toros. We have our favorite brutalities; let us, therefore, execrate the brutalities of our neighbors."

"Who knows," remarks the Rochester *Democrat and Chronicle*, "but that the day will come when the inauguration ball at Washington will be preceded by the inauguration bull-fight?"

Turkey Pays Up.—After five or six years of duns, promises, more duns, and more promises, "the Padishah of all the Faithful and the Successor of Mohammed as vicegerent of Allah," as the Newark *News* observes, "has at last come to the conclusion that as far as this country is concerned his best policy was to pay up," and he has handed to Mr. Leishman, our Minister at Constantinople, $95,000 in payment of the claims of American citizens whose property was destroyed by rioters at Harpoot and elsewhere in 1895-96 during the Armenian massacres. The Philadelphia *Press* says: "Nothing is ever certain in dealing with Turkey until a payment is actually made and the drafts cashed. Now that this has taken place it may be safely said that no recent event will do as much for the position and prestige of the United States in the East and the protection and safety of American citizens from Morocco to Persia." The New York *Evening Post* remarks:

"There is much wise debating over the question who deserves the credit for this result. Let us set it down to American patience and persistence, and have done with it. Secretary Hay steadily urged the righteous claim, and Messrs. Angell, Straus, Griscom, and Leishman presented it again and again, until at last even Turkish stolidity gave way and the money was forthcoming. There has been nothing spectacular about this method, no heroics, no taking the ruffian by the throat, but the business got done, and that, after all, is the chief end of diplomacy. It is triumph enough to have squeezed money out of a chronic bankrupt. Even the missionaries, who have been not a little impatient with the Government for not collecting their damages by means of a bombardment, must now see that the ways of pleasantness and peace have been better. The money is in hand, and there is no blood on it."

"This Government can now devote its entire energies," adds the Baltimore *Sun*, "to bringing the Sultan of Morocco to book. That unfortunate monarch is in our debt and may get into trouble if he does not come forward with the cash, instead of compelling the American consul-general to chase him about his dominions in fruitless attempts to enforce a settlement."

PARK CHAIR RIOTS IN NEW YORK.

WHILE the people of Omaha have been regaling the belligerent side of their nature with bull-fights, the New York populace have been doing the same thing at less expense by a series of small riots in Madison Square Park, where a Mr. Spate has been trying to earn a few dollars by renting arm-chairs at five cents each. Mr. Spate, who had a permit from Mr. Clausen, the Park Commissioner, to place his chairs in the parks, found that the people liked his chairs, but didn't like to pay for them. The parks, the people argued, were free, and no private individual had a right to put chairs in the parks and charge for their use. An important feature of the situation was that Police Commissioner Murphy also held this view, and, altho he sent a squad of police to the park to preserve order, he forbade them to arrest those who sat in the chairs and refused to pay. When the collectors tried to enforce payment they were mobbed, and for several days last week the comfortable and peaceful-looking green chairs were a fruitful source of disorder, broken bones, and arrests. Then the mayor expressed his sympathy with the popular view, the New York newspapers became unanimous in their stand against the "invasion of popular rights," and finally Mr. Clausen announced that he would revoke Mr. Spate's privilege—only to find himself confronted by an injunction which Mr. Spate had secured to prevent Mr. Clausen from interfering with his rights. Then Mr. Spate, in turn, found himself confronted with an injunction secured by Mr. Max Radt, vice-president of the Jefferson State Bank, prohibiting him from charging rental for chairs in public parks. Both these injunctions are temporary, and the dispute will be fought out in the courts. Meanwhile Mr. Spate has removed his chairs, and peace reigns in Madison Square Park.

Some of the newspapers see a comic side to the uproar over five-cent chairs. The Buffalo *Express*, for instance, says:

"The park chair rebellion in New York is one of the oddest features of municipal life in the metropolis. The citizens of New York have submitted to a prodigious amount of misgovernment and have even supported those responsible for it. They have allowed themselves to be taxed extravagantly, when they knew that a great part of the taxes went for politics. They have smiled cynically at corruption and at the protection of resorts of vice and crime, tho they paid for it all.

"But when a concession was let under which somebody undertook to charge them five cents for the privilege of a seat in the public parks, they revolted. People refused to pay. The Police Commissioner forbade policemen to make arrests for such refusals, and the consequence has been a series of petty riots in most of the public parks, disgraceful alike to the citizens and the authorities. It is a pity New Yorkers do not awake to the idea that they are being imposed on by their rulers in much more serious ways than by this charge for park chairs. If a very little of the tenacity that is shown in resisting the payment of five cents for a park chair were exhibited in more important matters, New York would be a different kind of city."

And the New York *Press* observes, in a similar vein:

"What a general breaking of our chains and casting off of our yokes may we not predicate from this glorious stand for popular right! If we chased a man of Clausen's man Spate into the

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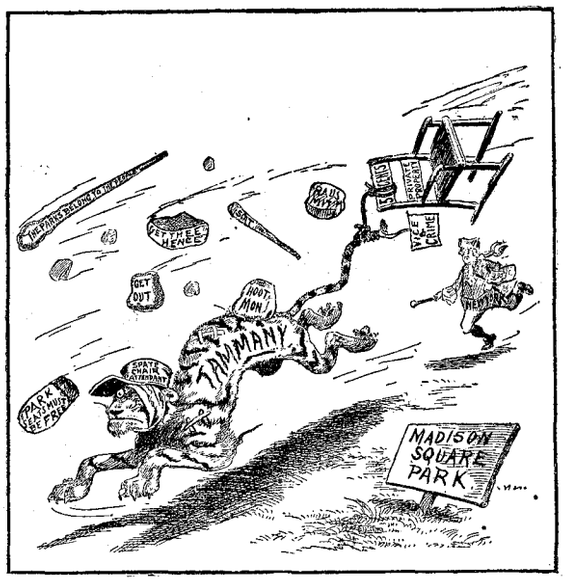
Fifth Avenue Hotel for charging five cents for a five-cent chair, what will we do to Scannell's man Marks, who charges twenty-five cents for twelve-cent hose? And what will we do with Whitney's man Car Lord Vreeland, who takes the five cents, gives us no chair at all—not even the edge of a bench—and when we protest tells us that 'East Siders don't kick'? Surely the mob which had brickbats for the one must have tar and feathers for the other. And what is in store for Devery's man 'Bob' Nelson,



THIS CHAIR BUSINESS IS GETTING ALTOGETHER TOO STRENUOUS."
—*The New York Tribune.*

who charges $5 for a bail bond, and what for all of the men who charge $300 for a place on the 'force,' and Percy Nagle's men, who collect $50 for a place 'on a broom'? The mob which goes to settle this question should be armed with Winchesters, if punishment is to be proportioned to crimes. What, too, is to be the fate of the dock commission, which did not merely request a weary wayfarer to move to an adjacent bench but commanded the dry-goods district to get up and move across town? If the penalty is graded according to the damage, this mob ought to follow recent Southern examples and be prepared for a 'barbecue.' The offenders ought to be roasted in a slow fire and portions of their anatomies distributed among the spectators.

"Seriously, this spirit of individual resentment of official imposition, this indignant disavowal of the sale of what are believed to be popular rights, would make a new city of New York over night if it could be induced to expend its strength in useful channels. Public burdens would come down with a rush, public benefits would go forward with a bound, the city beautiful and the city comfortable would overcome us like a summer cloud without our special knowing. The vast surplus of a budget without 'rake-offs' would make for us a municipal habitation in which it would be a positive pleasure to dwell, even under the weather prophetship of Moore."

Mr. Spate, it seems, was merely trying to introduce into the metropolis what has long been a familiar feature in European cities. The Boston *Transcript* says:

"They have had pay chairs in the parks of many European cities for a long time, but the receipts go into the public revenues. The chairs are under the control and supervision of park attendants from whom you buy your ticket. In London parks sections of pay chairs alternate with free seats. The pay chairs do not monopolize all the shade. The Londoners would not stand that if any London park administration were foolish enough to attempt to limit those who can not afford to pay five cents to the blazing mercies of the bleachers. London is a free city. It has no Tammany; consequently it treats its citizens fairly in the matter of park accommodations. . . . . .

"There is no ground in the mind of the European for the suspicion that politicians behind a contract screen are making a 'good thing' out of him. He never has occasion to reflect that if he does not want to pay for the shade he is at liberty to sit in the sunshine for nothing. Consequently the pay-chair riot is never heard of in European cities. The pay-chair idea itself is a good one. It has been applied in the wrong way. It should have been carried out by the city itself and with a decent regard for the comfort and convenience in the parks of those unable or unwilling to pay the price for reserved seats."

OHIO DEMOCRATS SILENT ABOUT BRYAN AND SILVER.

MOST of the talk about reorganizing the Democratic Party by "dropping Bryan and Bryanism" has come, heretofore, from those newspapers and men who were never very enthusiastic in support of Mr. Bryan. The main reorganization agitators have been the "Gold Democrats" or "Cleveland Democrats"; and while in Maryland and Illinois some of them have gained prominent places in the state organizations, not until last week have they been able to show a state convention that seemed to be dominated by their reorganization views. Last week the Ohio Democrats held their state convention in Columbus, and in all their resolutions no reaffirmation or mention of the Chicago or the Kansas City platform was to be found, no mention of Mr. Bryan was made. Indeed a resolution indorsing Mr. Bryan and the Kansas City platform was overwhelmingly voted down. The platform that was adopted opposed "any extension of the national boundaries not meant to carry speedily to all inhabitants full equal rights with ourselves," but on the coinage question it was silent. The convention was controlled by the friends of John R. McLean of Cincinnati, who was mentioned as an opposition candidate to Mr. Bryan for the Presidential nomination at Kansas City last year; but the coldness toward the Nebraskan seemed to pervade almost the entire gathering. To quote the Associated Press account:

"The most striking turn of the convention was on Bryan. The most bitter things were said of his leadership in the committee on resolutions this morning, where it was insisted his name

TRYING TO STICK THEM TOGETHER.
—*The Minneapolis Tribune.*

should not be mentioned and that there should be no reference to either of the national platforms on which he made his campaign.

"After this plan had been agreed upon, one of the twenty-one members of that committee offered a minority report, reaffirming the Kansas City platform and expressing confidence in Bryan. He received only six votes from the 950 delegates on his substitute for the preamble. A few moments after the platform was adopted one of these six delegates called attention to the fact that pictures of other Democrats were displayed in the hall, and none of Bryan, as heretofore.

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"He started to carry a small banner with Mr. Bryan's picture on it to the platform. The aisles were ordered cleared, but the picture did not reach its destination. It was trampled under foot and spoiled during the wild demonstrations when Kilbourne [the candidate for governor] was escorted into the hall. While it is generally believed that the marching clubs did not know they were walking over Bryan's picture, yet there was much comment after the convention that the picture was not treated worse than had been the old standard-bearer himself by the committee on resolutions and the convention."

The New York *Journal* (Dem.) is glad that the Ohio Democracy "has cleared away its dead wood," and dropped "the Kilkenny cat issues upon which the Democrats of the nation have been beating themselves"; and the Indianapolis *Sentinel*, the leading free-silver paper of the Middle West, indorses the platform and proceedings of the convention heartily, but thinks the attitude of the convention was not especially significant. The Louisville *Courier-Journal* (Dem.), which supported Mr. Bryan last year, says, in part:

"At last the Buckeye valiants are tired of sucking eggs that have no meat in them. They realize that inflationism in all its forms is a losing card. They want to win. To win they must get together. To get together they must get away from dead issues. Mr. Bryan has had both his chance and his day. His plea for another trial will not hold water. His dictation no longer exercises any power of command.

"It means simply hopeless division, continued defeat, ultimate ruin. Anybody with half a mind can see this plainly. Hence the Ohio Democrats in state convention, realizing the situation, and acting upon it, put the past with its factions and dissensions behind them, and, choosing a new leader in James Kilbourne, they turn their faces toward the future and to victory. This is the conduct of reasonable and sensible people, who have conditions, not theories, to deal with, and who do not mean to go to the devil with their eyes open.

"Now, as in days gone by, it is the boys in the trenches on whom the party and the country must rely. Some of the old boys have passed in their checks and turned their toes to the daisies. God be good to them where they have gone. But the ranks are filling up and the battle will go on.

"If Mr. Bryan is wise, he will fall in with the rest. All that he can do by staying out will be to sow the seeds of future trouble, to disorganize and disgruntle, and, in the end, to lose much of the credit he has won. Presently the tramp of the legions will be heard treading down all before them. Presently the gleam of the Mauser rifles, loaded with the most modern and improved ammunition, and the fixed bayonets of Democracy unterrified and undefiled, will be seen above the hill-tops. The new day has dawned. Death to the fools that get in the way!"

Gold Democratic papers the country over express unalloyed satisfaction at the convention's attitude. The Hartford *Times* (Ind. Dem), for example, calls it "the most respectable and satisfactory political gathering which has been held in that great State in a quarter of a century," and adds: "Had such wisdom and conservatism as pervaded the convention at Columbus controlled the action of the Ohio Democrats two years ago we do not believe that William McKinley would now be President of the United States." The Washington correspondents of the Philadelphia *Ledger* (Rep.) and the Boston *Transcript* (Rep.) predict that other Democratic state conventions will follow the Ohio example.

Mr. McLean's paper, the Cincinnati *Enquirer* (Dem.), says: "The omission of Mr. Bryan and silver was not intended to be an affront, or even a slight, to anybody. The country is now enjoying a plenitude of money, which was the principal object of the free-silver movement. So, there is no free-silver issue now. And Mr. Bryan is not the Democratic nominee for President." The New Orleans *Picayune* (Dem.) believes that "it is time now for the Democrats of all the States to return from following after strange gods, and stand again for the faith delivered to them by the fathers of American liberty." And the Chicago *Chronicle*, the leading Democratic paper of that city, thinks the action at Columbus a "manifestation of political wisdom which will not be without wholesome effect elsewhere," and it goes on to say:

"The Chicago and Kansas City platforms and the man for whom and by whom they were made were rejected at Columbus because they are populistic and socialistic, and as such are not acceptable to Democrats. This is the plain English of it.

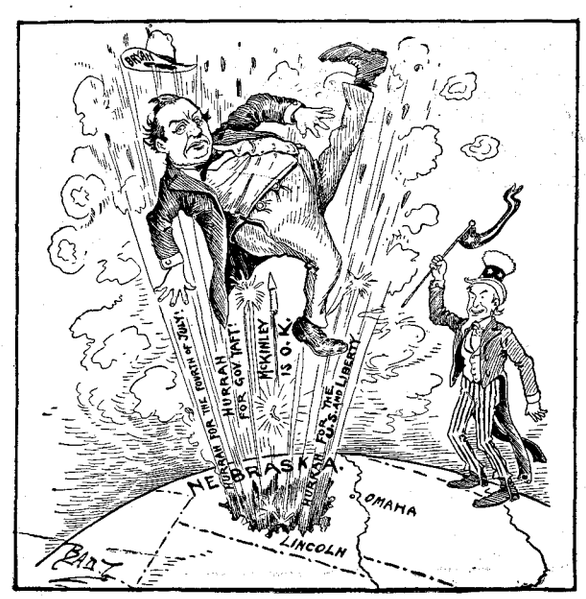
"It has been one of the inexplicable phases of the Democratic eclipse that the Populistic terrorism has apparently compelled important Democratic assemblages to iterate and reiterate adherence to ideas and leaders which the great mass of Democrats repudiated. That spell is now broken. . . . . .

"Ohio sweeps the Populistic and Socialistic rubbish out of the way, clearing the road and the atmosphere at the same time. It is a good beginning, and it is full of promise."

The New York *Sun* (Rep.) gives the Democrats a word of advice. Such action as that at Columbus, it suggests, may "tend to inflame still further Democratic exasperation and provoke an angry discord which will lead to the disruption of the party," and after recalling the fact that Mr. Bryan has polled more votes than any other Democratic candidate ever received, it asks: "Can such a man be whistled down the wind? Is it safe for the Democratic Party, only a year after his last nomination, to insult him with jeers and hoots and hisses?"

MR. BRYAN AND THE TAGAL EMISSARIES.

A STORY that would have made a tremendous sensation a year ago is published in the New York *World* (Ind. Dem.) and confirmed by Mr. Bryan, to the effect that during the Presidential contest last year Aguinaldo sent messengers to Mr.



THE FILIPINOS' FOURTH OF JULY CELEBRATION JARS MR. BRYAN.
—*The Minneapolis Journal.*

Bryan offering to aid the Democratic campaign, first, by a proclamation promising to surrender unconditionally in case the Democratic candidate should win, and, second, by a contribution of $100,000 to the campaign fund. Mr. Bryan, so the story goes, refused to see the delegates or to have any dealings with them, but they were so urgent that one of his friends was permitted to make an appointment to meet them at the Hoffman House in New York. To quote from *The World's* account:

"The two delegates of the Philippine Government waited on Mr. Bryan's representative at the time appointed, and presented their credentials. They declared that with Mr. Bryan's approval Aguinaldo would at once issue a proclamation announcing that in the event of Mr. Bryan's election to the Presidency the Philip-

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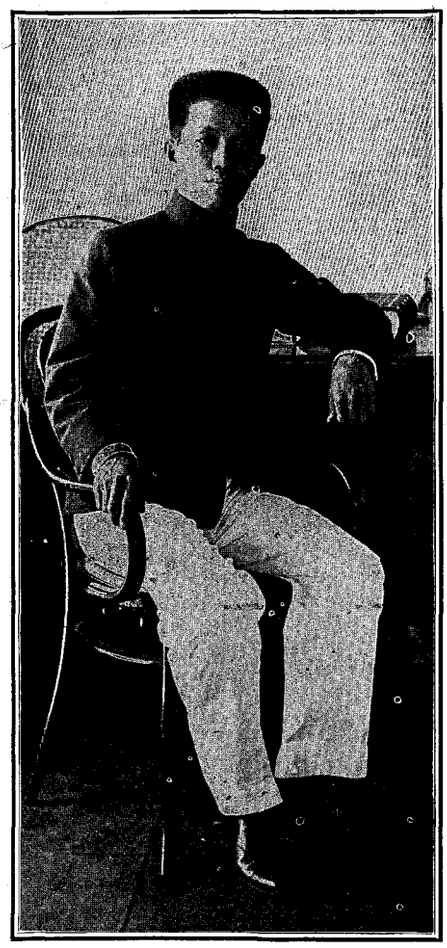
pine army would, without condition, surrender to the United States and trust the Bryan administration for a reasonable form of government founded on the principles of the Constitution of the United States.

"The delegates also announced that they were authorized to offer a contribution of $100,000 to the Democratic national campaign fund. They explained that the Philippine people were convinced by the utterances of Mr. Bryan and his principal supporters that their only hope of justice and freedom lay in Democratic success. On the other hand, the policy pursued by the McKinley Administration had satisfied Aguinaldo and his people that the Republican Party had no intention to govern the Philippines other than as subject colonies.



AGUINALDO.

His latest and best photograph, given to James A. Le Roy, a contributor to *The Independent*, by Aguinaldo himself, and used here by courtesy of that journal.

"Mr. Bryan's representative informed Aguinaldo's envoys that the Democratic Party could have no dealings or bargains, directly or indirectly, openly or covertly, with men bearing arms against the authority of the United States. They were told that the Philippine question was being fought out as an issue of domestic politics, and that the American people could thresh it out and settle it among themselves without any outside suggestions or interference. The Democratic spokesman said that if Aguinaldo believed that his people's only hope of justice lay in Mr. Bryan's election, he should not have believed it possible that the Democratic candidate would secretly traffic with armed enemies of his country. The Philippine envoys were advised to leave New York at once and to inform their government that the Democratic Party would have nothing to do with them."

Mr. Bryan, according to the press despatches, has confirmed this story as "substantially correct," but declines to discuss it. The Washington *Star* (Ind.) says:

"It would hardly be in order to compliment Mr. Bryan upon his rejection of such a proposition. He was probably indignant because it assumed that he was both a knave and a fool. He could not have sold out to Aguinaldo had he desired. Had he accepted the bribe and been elected he could not have delivered the goods. It would not have been in his power as President to give the Filipinos independence, or in any measure to meet the ambitious schemes of Aguinaldo. Then of course would have come an explosion, with Aguinaldo and his emissaries clamoring for the impossible and complaining of bad treatment. Mr. Bryan's campaign encouraged the Filipino insurrection, and his election would have greatly increased American difficulties in those islands, but he could never as President have met Aguinaldo's wishes.

"Once again we get a disenchanting picture of the Tagal Washington. Being for sale himself, he did not doubt that he could buy Mr. Bryan, and so made his offer in plain business terms, tho with all too limited knowledge of the man and the situation."

LABOR UNIONS AND THE MILITIA.

THE action of the Amalgamated Sheet Metal Workers' Association in incorporating in its constitution an amendment excluding from membership in its organization "any person a member of the regular army or of the State militia or naval reserve," has aroused a discussion involving wide issues. Added importance is given to the amendment in question by the fact that it was indorsed, even tho perfunctorily, by the Central Federated Union of New York. Many daily papers see in the spirit of this amendment a serious menace to present-day institutions. In the opinion of the Providence *Journal* (Ind.), the sentiment expressed "comes perilously near being a declaration that this union wishes to be in a position to resort to extra-legal means to enforce its demands." The New York *Times* (Ind.) thinks that the principle involved is simply the "freedom of riot." It continues:

"Carried far enough, this policy would reduce the National Guard to a handful of men who would be easily overcome by the mob. Striking employees of transportation companies and manufacturing establishments would then be free to tear up rails, overturn cars, stone passengers, burn buildings, wreck machinery, and club the life out of men who were willing to take the places they had left at wages satisfactory to themselves. . . . . .

"It is a very singular exhibition of the present spirit of organized labor. It would be disquieting if it were not confined within narrow limits. The great mass of workingmen in the United States abhor these doctrines. The solid substance of our Anglo-Saxon civilization stands opposed to them. If it were not so, if the demand for freedom of riot were so general as to be apparently about to prevail, consternation would seize upon the community. Men would prepare to leave the doomed country, taking with them their portable possessions; commerce would perish, business be destroyed, and the advocates of the freedom of riot would be left to exercise upon each other the destructive privilege they had secured."

An opposite point of view is strikingly stated in a letter from Earnest H. Crosby to the same paper. Mr. Crosby, who is an advocate of non-resistance, writes:

"Once upon a time there lived a Russian landlord who had a very bad temper. When anything went wrong upon his estate he was accustomed to collect his hundreds of serfs in a fenced inclosure, provide each one with a stick, and set them to work at beating each other until they cried out for mercy. One day, as this operation was being repeated, a young serf called out: 'Suppose we stop beating each other,' and at once they threw down their sticks and found out to their surprise that there was no one left to give them a whipping. It seems to me that the trades-unions who refuse to allow their members to enter the militia are rediscovering this ancient Russian truth—that it is foolish to beat yourself.

"It is very superficial to suppose that the effect of the use of soldiers in strikes is to prevent violence. As a matter of fact, they cause the violence which they seem to put down. It is the knowledge that they have the militia to fall back upon that induces employers to hold out against just demands, and they never need armed assistance except when public opinion is against them. A study of the cases in which soldiers have been called out in labor disputes will show that invariably the public opinion of the neighborhood favored the strikers and that the appeal to the soldiery was an appeal from public opinion. If this military court of appeal had not existed, public opinion would have decided the strike, and would have decided it fairly. The introduction of the militia into such disputes is not a true exercise of self-government on the part of the community, but rather an attempt to override it."

An interesting utterance on the possible future issues in this

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controversy, and one widely commented on throughout the country, is that of Wayne MacVeagh in his Phi Beta Kappa oration at the Harvard commencement. He said:

"Under whatever disguises, called by whatever names, inheriting or seizing whatever partizan organizations, the alinement of the two great political divisions of American voters who will sooner or later struggle against each other for the possession of the Government will inevitably be upon the basis I have named. The party of the contented will be ranged under one banner, and the party of the discontented will be ranged under the other, and that alinement will steadily develop increasing sharpness of division until the party of the discontented, being the majority, has obtained the control of the Government, to which, under our system, they are entitled, and then they will be sure to remodel the present system for the distribution of wealth, unless we have previously done so, upon bases wiser and more equitable than those now existing.

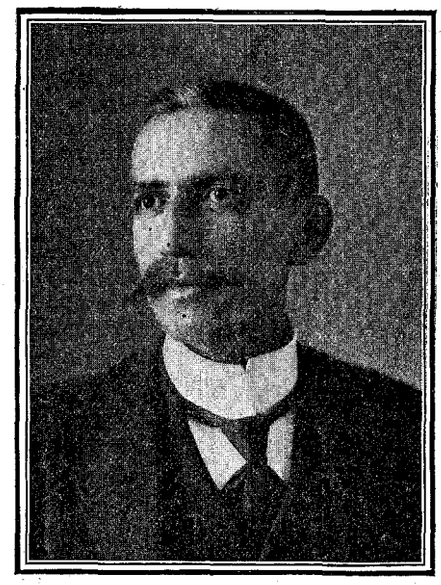
"The one party will be, under whatever name, the party of capital, and the other party will be, under whatever name, the party of labor."

The Socialist press frankly accepts the gauntlet thus thrown down and takes precisely the same view of the future alinement of political parties. "The struggle between these two distinctly hostile economic classes is the cardinal principle of Socialism," remarks the Chicago *Workers' Call*, which maintains that the anti-militia attitude of the trade-unions is due to a growing recognition of their class interests and of the fact that under present conditions the army is the "tool of the capitalist class." A very different view is taken by the conservative New York *Journal of Commerce*, which says:

"The situation is one which is manifestly full of danger. It may be impossible ever to get more than an approach to finality in the relations between capital and labor engaged in the great productive enterprises of the country, but it should not be impossible to have both deal with each other on a footing of mutual confidence. This result is hardly attainable while, with one or two marked exceptions, the men who come to the front as labor leaders lack both character and judgment. There is a horde of professional labor agitators who act as if their means of livelihood depended on their success in stirring up strife. Such men would be the bane of any cause, and till workingmen take the trouble to do a little more of their own thinking these noisy mischief-makers will continue to be regarded as the representatives of organized labor. It only requires prudent, conscientious, and intelligent leadership to obtain, in these days, the concession of every just demand that labor may present. Without these, unionism must continue to be a menace to the future of American industry and the development of American commerce."

WHAT TO DO WITH HAWAII.

WHILE Delegate Wilcox, of Hawaii, is urging that the archipelago (now a territory) be admitted to the Union as a State, the recommendation is heard in some quarters that the islands be annexed to California. The Honolulu *Sunday Volcano*, for example, says:

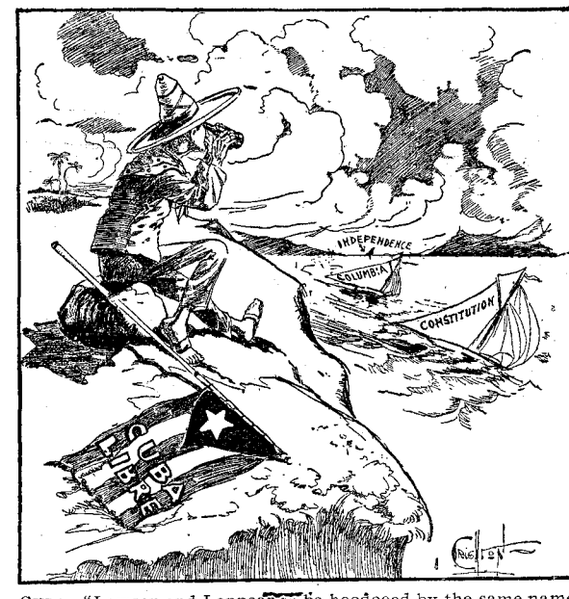


ROBERT W. WILCOX,
Delegate in Congress from Hawaii.

"*The Volcano*, in advocating the annexation of Hawaii to California, does so with the most patriotic motives. The Hawaii of today is carrying all of its eggs to market in one basket. We are raising two products — sugar and children. The contract labor laws having been abolished, children are hardly a commodity of commerce. Hawaii under present conditions, to be prosperous, must have a stable market for its sugar. The market for Hawaiian sugar is America. Under the Downes decision of the United States Supreme Court Congress has the power to levy a duty on any or all goods shipped from a territory to the United States. Now we do not believe that Congress will ever place a duty upon Hawaiian sugar. But, believing this, would it not be presumptuous to say that Congress never will do it? There is no telling what an Hawaiian legislature or an American congress will do.

"Is it not best to be safe in this matter? Haven't the people of Hawaii had enough dearly purchased experience in assessment sugar stocks without investing in an assessment government. By becoming a part of California, Hawaii would be for-

J. BULL: "If she accepts the ring, the first thing I know she'll be accepting him." —*The St. Paul Pioneer Press.*



CUBA: "Lawson and I appear to be hoodooed by the same name." —*The Philadelphia Record.*

CURRENT CARTOONS.

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ever free from a tax on its sugar. What a strong argument this is for annexation to the Golden State!"

The semi-official Philadelphia *Press*, however, expresses the belief that Hawaii will remain a Territory. It remarks:

"Delegate Wilcox, of Hawaii, who is enthusiastically advocating statehood for the Territory of Hawaii, is wasting his time. Hawaii is not fit to become a State, and it will be a long time, if ever, before it will be so fitted. There is no evidence whatever to show that Hawaii would be better off as a State than as a Territory, while its expenses would be greatly increased.

"The talk of uniting Hawaii with California meets with no favor either in Hawaii or in California, and is chimerical. Congress would give no consideration to such a proposition. Under the decision of the United States Supreme Court, Hawaii needs no statehood, and, like other of our new possessions, can be well governed under a territorial form of government such as it now has.

"As to complaints about the alleged ignorance and corruption of its legislature, they count for nothing in view of what some of our state legislatures do, particularly that of Pennsylvania. No territorial legislature will probably ever exhibit such rottenness as has characterized the Pennsylvania legislature, or that of Montana, and fortunately no Territorial legislature would have the power to rob the people of the Territory in the way the Pennsylvania legislature has robbed the people of this State."

THE INSULAR DECISIONS AND NEGRO SUFFRAGE.

A FEW days ago, the Hon. Hilary A. Herbert, of Alabama, Secretary of the Navy in President Cleveland's Cabinet, in addressing the Alabama Bar Association at Montgomery, where a Constitutional Convention is engaged in regulating the electoral franchise for the State, said: "The Constitutional Convention, in seeking to limit negro suffrage, is doing precisely what the country is doing in its new island possessions." This remark calls forth some interesting comment from the New Orleans *Picayune* (Dem.), which thinks that the insular decisions are but new testimony to the fact that "the imposition of negro suffrage was a crime." It declares:

"Once on a time the Republican Party, which for a long period has dominated the Government of the United States, and has been virtually the Government itself, held that every human creature over whom the national flag waved in sovereignty thereby acquired the right to be a citizen, with all the franchises, privileges, and immunities thereto pertaining.

"It was under that doctrine that four million slaves, illiterate, ignorant, degraded, and absolutely unfit for any of the duties and responsibilities of free citizens, were, by a brutal blow of arbitrary power, fully enfranchised and forced upon the States as voters and office-holders. It suited at that time the Republican Party, which then dominated the national Government, to humiliate and to outrage the disfranchised white people of the Southern States, by putting over them in political affairs their enfranchised slaves, upon the plea that the negroes, under the amended Constitution, had become of necessity citizens, and the political and social equals of the Southern whites and all other citizens of the Union. . . . . .

"If this [expansion] doctrine is sound as to the negroes and mongrels of Porto Rico, and as to the Malays, the Tagals, and Negritos of the Philippines to-day, it was good doctrine in the sixties and seventies of the last century. The Federal Constitution can not mean one thing one day and something different another. If it means that the Porto Ricans and Filipinos are not fit to be citizens, it means that the ignorant and degraded slaves in 1865 to 1875 were not fit to be citizens and office-holders, and that they are not any more fit to-day."

The New York *Tribune* (Rep.) declares that in view of the efforts of the Democratic Party to disfranchise the negro voters, the "moral indignation" expressed by many of the Democratic leaders over the Supreme Court decisions is very inconsistent. Colonel Herbert's "frank and crushing reply," it says, leaves them no ground to stand on. It continues:

"The Republicans have refused to use their power to bring millions of unfit barbarians into our citizenship, and in doing so have acted in conformity with the Constitution, as the Supreme Court declares. They do not object to the exercise of similar discretion in any Southern or Northern State to raise the standard of citizenship in conformity with the Constitution, and we do not understand that even the leaders of the negro object to a sifting out of ignorance and crime from participation in government. What Republicans do object to is violation of the Constitution and the limiting of suffrage, not by equal rules applying to all men under similar circumstances, but by laws discriminating against negroes and depriving them of privileges which are preserved to white men who may be less worthy, and there is nothing in the Republican Philippine policy inconsistent with that objection. If the Southern Constitution-makers will frankly and fairly meet the Constitution's requirements and make their suffrage restrictions operate equally to disfranchise all the ignorant and shiftless persons who make good government in their States difficult, the great body of the Northern people will support them and long to emulate their example. . . . . .

"Democrats and Republicans, North and South, ought to be able to unite in dealing with both insular and continental problems on the principle that this nation is to be ruled by men of intelligence and virtue, that the unworthy and illiterate of any race shall not have the franchise in existing States, and that new States or Territories organized for ultimate statehood shall not be created in possessions where American traditions do not prevail, and a trained citizenship equipped to participate wisely in American affairs does not exist."

The Hartford *Times* (Ind.) thinks that these are strange sentiments when their source is considered. "There used to be an editor in New York named Horace Greeley," it says, "and it would be interesting to hear or read what Mr. Greeley would say, if he were alive, about such an article as this. . . . The Republicanism of Greeley and Abraham Lincoln is played out, a back number, a last year's bird's nest. By most of the Republican editors in these days it is characterized simply as 'pessimism.'"

The Mobile *Register* (Dem.) would still further complicate the race problem in the South by the startling proposal that Southern representatives in Congress should demand the repeal of the Chinese exclusion law, because the South needs "a million active Chinese to wake the negro population into activity."

TOPICS IN BRIEF.

IF the heat and ice trusts would only consolidate the country would be better off.—*The St. Paul Despatch.*

"I SEE the constitution, after all, does not follow the flag." "Well I shouldn't think it would want to."—*Life.*

COMMUNICATION with Mars would not be so important just now as a word with Old Sol.—*The Baltimore Herald.*

IF Mr. Carnegie doesn't watch out, Mr. Morgan may form a giving trust and force him to die rich.—*The Salt Lake Herald.*

THE motto of the street-railroads of this city would seem to be: The public be jammed.—*The Merchants' Review, New York.*

VIEWED in the light of later achievements the original Fourth of July is seen to have been an exceedingly tame affair.—*The Chicago Tribune.*

BUT think how much worse you would be suffering if there were a beginning-of-the-century argument on hand this summer.—*The Chicago Tribune.*

A TYPESETTING-machine on a Toronto paper is in danger of prosecution for lèse majesté. It calls the heir-apparent the Duke of Pork.—*The Ottawa Citizen.*

IF Oom Paul wants to see what a welcome with all the trimmings looks like let him postpone his visit to this country until a campaign year.—*The Chicago News.*

DON'T wear ear-muffs. It is an uncomely habit, and the ears may be prevented from freezing by rubbing them every few minutes.—*The Louisville Courier-Journal.*

A BABY found on a Chicago doorstep has been named William McKinley, and the Chicago *Journal* adds that when found the little one had its ear to the ground.—*The Salt Lake Herald.*

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LETTERS AND ART.

NEED OF A NEW CRITICISM AND ESTHETIC IN AMERICA.

NOT many years ago the realm of literary criticism was divided into two hostile camps, the impressionists, represented in France, the chief home of criticism, by Jules Lemaitre and Anatole France; and the scientists, represented by M. Brunetière. The aim of the former school has been defined as the attempt "to create a lyric of criticism out of the unique pleasure of an esthetic hour"; the aim of the latter or "evolutionary" school is "to show the history of literature as a product, to explain it from its preceding causes, and to detect thereby the general laws of literary metamorphosis." Of late there have been critics, like Professor Gates, who try to reconcile these ideals as complementary activities. In *The Atlantic Monthly* (July, 1900), he says that the true critic, who in his view is the appreciative critic, is to consider the work of art in its historical setting and its psychological origin, "as a characteristic moment in the development of human spirit, and a delicately transparent illustration of esthetic law"; but "in regarding the work of art under all these aspects, his aim is, primarily, not to explain, and not to judge or dogmatize, but to enjoy; to realize the manifold charms the work of art has gathered unto itself from all sources, and to interpret this charm imaginatively to the men of his own day and generation."

In commenting on these varying views, Miss Ethel D. Puffer, writing in *The Atlantic Monthly* (June), says (referring first to Professor Gates):

"To put to use all the devices of science and all the treasures of scholarship for the single end of imaginative interpretation, for the sake of giving with the original melody all the harmonies of subtle association and profound meaning the ages have added, is, indeed, a great undertaking. But is it as valuable as it is vast? M. Brunetière has poured out his irony upon the critics who believe that their own reactions upon literature are anything to us in the presence of the works to which they have thrilled. May it not also be asked of the interpreter if his function is a necessary one? Do we require so much enlightenment, only to enjoy? Appreciative criticism is a salt to give the dull palate its full savor; but what literary epicure, what real book-lover, will acknowledge his own need of it? If the whole aim of appreciative criticism is to reproduce in other arrangement the contents, expressed and implied, and the emotional value, original and derived, of a piece of literature, the value of the end, at least to the intelligent reader, is out of all proportion to the laboriousness of the means. Sing, reading's a joy! For me, I read.

"But a feeling of this kind is, after all, not a reason to be urged against the method. The real weakness of appreciative criticism lies elsewhere. It teaches us to enjoy; but are we to enjoy everything? Since its only aim is to reveal the 'intricate implications' of a work of art; since it offers, and professes to offer, no literary judgments,—having indeed no explicit standard of literary value,—it must, at least on its own theory, take its objects of appreciation ready-made, so to speak, by popular acclaim. It possesses no criterion; it likes whate'er it looks on; and it can never tell us what we are not to like. That is unsatisfactory; and it is worse,—it is self-destructive. . . . We have no pressing need to know the latent possibilities of emotion for us in a book or a poem; but whether it is excellent or the reverse, whether 'we were right in being moved by it,' we are indeed willing to hear, for we desire to justify the faith that is in us."

None of the current theories, concludes the writer, fulfil the essential function of criticism:

"The true end of criticism, therefore, is to tell us whence and why the charm of a work of art: to disengage, to explain, to measure, and to certify it. And this explanation of charm, and this stamping it with the seal of approval, is possible by the help, and only by the help, of the science of esthetics,—a science now only in its beginning, but greatly to be desired in its full development.

"How greatly to be desired we realize in divining that the present dearth of constructive and destructive criticism, of all, indeed, except interpretations and reports, is responsible for the modern mountains of machine-made literature. Will not the esthetic critic be for us a new Hercules, to clear away the ever growing heap of formless things in book covers? If he will teach us only what great art means in literature; if he will give us never so little discussion of the first principles of beauty, and point the moral with some 'selling books,' he will at least have turned the flood. There are stories nowadays, but few novels, and plenty of spectacles, but no plays; and how should we know the difference, never having heard what a novel ought to be? But let the esthetic critic give us a firm foundation for criticism, a real understanding of the conditions of literary art; let him teach us to know a novel or a play when we see it, and we shall not always mingle the wheat and the chaff."

JOHN FISKE.

WITH the death of Prof. John Fiske on July 4, the most popular of American historians and one of the most widely read of American philosophers passed away. The early biography of Professor Fiske, who was born in Hartford in 1842, reads like the history of such infant prodigies as Jonathan Edwards, Cotton Mather, and Macaulay. When but seven years of age he was reading Josephus, Rollin, and other historical writers much in vogue in those days. At nine he had read most of Milton, Pope, and Shakespeare. And at thirteen he had read much of Livy, Cicero, Ovid, Catullus, and Juvenal, and all of Cæsar, Virgil, Horace, Tacitus, Sallust, and Suetonius. At ten came also Greek, then German, Spanish, French, Italian, Portuguese, Swedish, Danish, and Dutch; and, at seventeen, Hebrew and Sanskrit. Mr. Scudder, in his sketch of Fiske prefixed to the latter's "War of Independence" in the Riverside Literature Series, relates that at the age of eleven the youthful scholar had filled a quarto blank book of sixty pages with a chronological table, written entirely from memory, of events between 1000 B.C. and 1820 A.D. At Harvard, where he was graduated in 1863, his favorite studies were philosophy and philology. His first piece of literary work was printed while he was still an undergraduate, and was an article entitled "Mr. Buckle's Fallacies." His "Outlines of Cosmic Philosophy," published in 1874, immediately attracted the notice of many of the best minds on both sides of the Atlantic. Other volumes dealing with philosophical, scientific, and literary subjects followed, among them "The Unseen World," "Excursions of an Evolutionist," "The Destiny of Man," "The Idea of God," and "Through Nature to God." From about the year 1880 Professor Fiske turned largely from philosophical work and devoted himself almost wholly to American history. His work in this field is represented by "The Discovery of America," "The American Revolution," "The Critical Period of American History," and other volumes. His rule of life was "to eat what he wanted,

THE LATE JOHN FISKE.
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to drink and to smoke what he wanted, and to make no apologies to any one." As early as 1869, at the age of 27, he wrote a book called "Tobacco and Alcohol," in which he argued that "the coming man would drink, and would use tobacco." Along with these various accomplishments, Mr. Fiske was an excellent singer and violinist.

The Independent (July 11) thus speaks of him:

"It is this astonishing breadth of reading and grasp of memory combined with philosophic reflection that give a unique character to Mr. Fiske's historical works. At first indeed his writing was of a technically philosophic nature, and his early books give us what is probably the most lucid and agreeable exposition of evolution yet written. He was an avowed disciple and interpreter of Herbert Spencer, but brought to the task of interpretation the qualities of imagination and grace so conspicuously absent in the master. Later he became interested in American history, and formed the plan of writing the annals of the country from the discoveries of Columbus down to the present day. In discharging this task he did not work out the scheme chronologically, but took up whatever period attracted his attention at the time. Fortunately his work is complete from the discovery to the adoption of the Constitution, with the single exception of the period of the French and Indian wars, which has been treated by Parkman with even greater brilliance and learning than Mr. Fiske could have brought to its exposition.

"Apart from ease of style and skill in narration, the chief characteristic of this series of studies is the frank and unreserved adoption of evolution as the key to open the meaning of the mysteries of historic succession. In this way a certain consistence and simplicity are given by the historian to the most bewildering complication of facts, and the mind is carried easily from event to event and from age to age. There is undoubtedly danger in such a system; when the theory of evolution has become antiquated, as all human theories must, the historian's philosophy may seem no longer to illuminate, but rather to obscure his narration. Yet it must be admitted, on the other hand, that the great histories, whether of antiquity or of modern times, which are memorable in literature, have commonly held their place more by reason of some such peculiar philosophy of life than on account of mere skill in assembling details of fact."

The New York *Evening Post* (July 5), under the caption "John Fiske, Popularizer," gives the following judgment of him:

"The work of the brilliant man whose life was cut short by the blind fury [the heat] yesterday is doubtless best described as that of a purveyor of knowledge to the commonalty. John Fiske's mind was powerful, but not originating. He knew what true learning was, and where it was; and it was his delight and highest function to go into the workshops of the great laborers in philosophy and in history, and come out to tell the world what they were doing. He was essentially a lecturer.

Child of an age that lectures, not creates,

said Lowell of himself, ruefully. But lecturing may be made so much of a fine art that it may almost be said to be itself creative. It was so in Fiske's hands. For mastery of his subject without dulness, for lucidity and charm and fresh enthusiasm, we probably have never had his like—at least, in the abstruser philosophical and historical subjects which it was his joy to expound and illuminate. His chosen and successful rôle was thus that of a popularizer of useful knowledge. His early writings in elucidation of Herbert Spencer, for example, probably had ten readers in this country where the original works of the evolutionary philosopher had one. The reason was that Fiske had the gift of exposition, and was able, by his style, as no man ever accused Spencer of being, to make philosophy as musical as is Apollo's lute. If Huxley was, as he boasted, the 'bulldog' of Darwin, Fiske was the mocking-bird of Spencer. And to him, above all lecturers and interpreters, may rightly be applied Coleridge's famous distinction between 'popularize' and 'plebificate.' John Fiske was no smatterer. If it is true that other men labored and he entered into their labors, it was by no royal road. He went to the sources as well as they; he was able to check off their work, and so to escape the danger of their leading him around by the nose. His own industry was enormous, his reading of a tremendous sweep, his passion for investigation like a living fountain within him, and his curiosity ever unsated. So it was the real thing he gave out to the public—genuine scholarship, first-hand information, and not the mere echo of his authorities."

TCHAIKOWSKY'S MUSIC AND TOLSTOY.

IN view of the highly original and unconventional views on art generally, and music in particular, held by Count Tolstoy, his appreciation of Tchaikowsky's compositions is a matter of peculiar interest. In a biography of the great Russian musician just published at St. Petersburg by his brother, the first meeting between Tchaikowsky and Count Tolstoy is described, as well as a singular concert arranged by Rubinstein at the Conservatory, over which he presided for the count's exclusive and special benefit. That is, Tolstoy was the only auditor present, while Tchaikowsky conducted, playing among other things some selections from his own works. With regard to the first meeting, the biographer writes:

"From the first appearance of Tolstoy's works in print, Tchaikowsky, then a young student of jurisprudence, passionately loved and almost adored the great novelist. He regarded him as a magician, demigod, possessor of all the secrets of the human soul. And yet this magician descended from his pinnacle and first stretched out his hand to his youthful disciple. This happened in 1876. Ten years later, when Tchaikowsky's enthusiasm for Tolstoy had cooled somewhat, the composer made the following entry in his diary regarding that memorable meeting: 'When I was introduced to Tolstoy, I was seized with a fear and a feeling of extreme diffidence. It seemed to me that this greatest searcher of hearts would, with one glance, penetrate the inmost recesses of my soul. Before such a seer and psychologist, I felt that it was idle to attempt concealment of the rubbish at the bottom of one's moral being and to present only the deceitful surface. If he is kind, I thought, he will, like a physician studying a wound, delicately and tenderly avoid irritating the painful parts; but his very care will show that nothing has eluded him. If, on the other hand, he is not merciful, he will stick his finger right into the center of the wound. I dreaded both possibilities. But neither came to pass. The greatest master of the human heart on paper proved himself in actual contact with men a simple, sincere nature, revealing nothing of the penetration I had feared.'

Not long after this meeting Rubinstein arranged the concert above mentioned by way of showing his and Tchaikowsky's keen admiration for Tolstoy's art and mission. The biographer describes this occasion and subsequent discussions of it thus:

"The orchestra performed, among other pieces, the andante from Tchaikowsky's quartette in D major. Tolstoy sat beside the composer, and this number affected him so deeply that he burst into tears and wept for a considerable space of time. 'Never in my life,' says the composer in his diary, 'have I been so touched and flattered as by this spontaneous tribute to my art.' Later he wrote to Tolstoy: 'The two ears of so great an artist as you are capable of yielding more inspiration than tens of thousands of ordinary ears.' To this Tolstoy wrote in answer: 'My pleasure was keen. This visit to Moscow will remain one of my best memories. I have never received a more grateful reward for my literary labors than this rare musical evening was to me.'

"With this letter Tolstoy sent Tchaikowsky some musical material, consisting of snatches of national melodies and peasant songs. Referring to these, he wrote: 'I hope you will develop these themes in the Mozart-Haydn style and not after the Beethoven-Berlioz manner, which is artificial and strains after unexpected effects.' Subsequently, Tchaikowsky records in his diary, Tolstoy very sharply criticized Beethoven in conversation and questioned his genius.

"This attitude toward Beethoven was the first germ of distrust and dissatisfaction sown by Tolstoy himself in the mind of his ardent admirer. Tchaikowsky made the following sorrowful entry in his diary in regard to Tolstoy's depreciation of Beethoven: 'This is a trait which is not at all distinctive of great men. To lower to one's own plane of inability, to depreciate the ge-

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nius of those universally recognized as masters, is the peculiarity mediocre people.' "

Tchaikowsky's musical growth followed the lines of Beethoven-Berlioz, while Tolstoy's dislike of these composers found sensational expression in his "What Is Art?" published after Tchaikowsky's death. The composer and the novelist had parted company.—*Translation made for* THE LITERARY DIGEST.

"BEYOND HUMAN POWERS"—BJÖRNSON'S SOCIAL DRAMA.

TWO countries—France and Germany—are discussing the meaning and artistic merit of a play recently produced, under the dramatist's own direction, at Paris and at Berlin. Björnstjerne Björnson, the eminent Norwegian author, appears to have conveyed in this latest drama his final philosophy of human or social progress, and his conclusion is expressed alike in his title—"Beyond Human Powers"—and in the closing words of the play.

The drama is divided into two distinct parts, each part consisting of several acts, and having a complete plot of its own. The first part was published some years ago, but until recently the play in its entirety had not been produced outside of Norway, and in Germany it had been prohibited. The production at the Berlin Theater was an extraordinary success, in spite of a rather inadequate interpretation. In Paris, on the other hand, where Bjoernson also supervised its presentation, only the "intellectuals" received it with enthusiasm, the public remaining rather cold and somewhat puzzled. But in the journals and magazines a lively controversy has been carried on between the playwright and his admirers on the one hand, and certain dramatic critics, including Jules Lemaitre and Larroumet, over French treatment of foreign art and letters, and especially of the Northern drama.

The first part of the play deals with religious mysticism and the salvation of society through Christian love and self-sacrifice. In brief, the story is as follows:

Pastor Sang, the hero, is an ardent follower of Christ. He has disposed of all his worldly goods and literally obeyed the Gospel in regard to taking no thought about to-morrow. His love of his fellows is intense, and the whole community is under his spell and influence. He effects marvelous cures by faith and prayer, and the whole meaning of life to him is summed up in the practise of the golden rule.

But his own wife is sick unto death, and he can not restore her health. He has called his two children home from distant parts to pray and work for the recovery of their mother. He is shocked to find that they have lost something of their absolute faith in him and his religion, and the wife, too, doubts. To her lack of faith he attributes the failure of his efforts, but he does not despair. On the contrary, he feels a fresh access of strength, hope, and confidence, and one day, while he is in the little church near his house, a "miracle" occurs. During a terrible storm the church and the pastor's home threaten to be crushed by the subsidence and fall of a huge rock, but about half-way in its descent the enormous mass is suddenly arrested and turned in a different direction. The pastor's triumph is complete; but at this very moment his sick wife, feeling herself stronger, rises from her bed and goes to meet him at the door of his study, and while he offers up thanks for the fulfilment of his prayer, she falls dead in his arms. He is terribly shaken. He murmurs, "This is not what I have prayed for—or?" and after uttering the last word, implying doubt in Providence, he, too, falls dead. The word "or" has killed him, for he could not survive an involuntary negation of a life of self-renunciation, faith, and trust.

In the second part of the drama we find as the chief characters Sang's two children, Rachel and Elias. The action takes place in a factory town, in the midst of a general strike. The employers have mercilessly oppressed and exploited the workmen; the latter have revolted, and the contest has assumed a fierce and tragic form. The men are without fuel, bread, or light, and their suffering is extreme. In the first act three coffins are carried out from one hut—a poor, starving woman has killed herself and her two small children in despair, and in order to arouse the conscience of the remorseless rich, Elias, Sang's son, has given everything he possessed to the strikers, and his sister has opened a hospital for the sick among them. Both are enthusiasts in the cause of labor, and as devoted to humanity as was their father, tho they manifest it in a social-economic, not in a religious, way.

The strike fails utterly, owing chiefly to the aggressive leadership of a practical Nietzscheite, one of the manufacturers named Kholger. Then young Sang falls into despair. He has not improved the condition of the laborers, tho he has sacrificed all. He determines to make a final and supreme sacrifice. He becomes a martyr and an avenger. He explodes dynamite in a building holding an assembly of the manufacturers, and nearly all are killed, himself included. Kholger, however, is only wounded, and he is taken to the hospital of Rachel Sang, who, in turn, is weary of life and ready to declare it aimless, purposeless, empty, and devoid of meaning.

However, this mood passes away. Into her charge are given two nephews of the crippled Kholger, named respectively *Spera* and *Credo*, and she concludes that, after all, the meaning of life is in kindness to one's fellows, in love and mercy and forgiveness. The drama closes with a visit by Rachel and the two children to Kholger to plead with him, in the name of conscience and generosity, for better treatment of the workmen. The kingdom of God, she is convinced, is on earth, and regeneration depends on good-will and intelligence.

The critics interpret this drama to summarize the development of the ethical ideal. Neither in mystical religion nor in social and institutional reform are we to seek the solution of life's problem. That problem is beyond human faculties and powers. We can only be kind, mutually helpful, and compassionate—the rest is a mystery. Clemenceau, in *Le Bloc*, draws this moral from the play: "The father died because he did not comprehend that the true miracle is the reasoning man, the unchanging order of nature; and the son, who sought a magical improvement through an act of violence and revolution, found expiation in death and changed nothing at all. Our emancipation must come through goodness guided by science."

The drama is to be produced in London, in an English adaptation by Mrs. Patrick Campbell, the creator of several modern parts.—*Translation made for* THE LITERARY DIGEST.

AN ARRAIGNMENT OF LITERARY MEN.

THE science of comparative literature is of recent origin. According to Prof. H. Macaulay Possnett, the first formal work on the subject was his own published in 1886 with the title "Comparative Literature." But there are now to be found in universities of France, America, and other countries chairs founded for the study of this subject, and it is receiving increasing attention from the scholars of all countries.

In an article in *The Contemporary Review* (June), marked by an extraordinary degree of egotism, Professor Possnett writes of the principles and methods of the science, referring at every point to what he wrote fifteen years ago. In the course of his article, he takes Professor Dowden to task for his alleged deficiency in knowledge of the principles of comparative literature, and then proceeds to make the following arraignment of men of letters in general for their lack of love for truth:

"On the mere man of letters little reliance can be placed either for the discovery of new truths or for the fearless diffusion of truths already known. Habituated to a knowledge of words rather than of things, too much the servant of fancies and too little the master of facts, he rarely shows any desire to know the truth for the pure pleasure of knowing it, and still more rarely does he strive to convert into conduct of every-day life the best knowledge within his reach. Some old and now worthless theory of physical nature, or of plant life, or of animal life, or of social man, or of individual man, for him is alike true and beautiful if it but minister to his decorative art. A glamour of falsehood has

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always charmed the literary world; and, tho the false charms are not now perhaps so bewitching as when Sidney answered Stephen Gosson in 'An Apologie for Poetrie,' not now so deadly as when the poetic philosopher of Greece proposed to banish the poets from his ideal Commonwealth, still the old literary disregard of truths is to-day a fatal obstacle to the mere literary man's scientific progress. The man of letters is still blind to the fact that even the imagination he so ignorantly worships has done and is doing far nobler work in the domain of scientific truths than any his own bewildered realm can show; and he still resents with childish petulance every reminder that the pretensions of his unregulated imagination are doomed to the same fate as the exploded theories of the inspired poet and the heaven-born genius."

THE ECLIPSE OF A GREAT REPUTATION.

LITERARY history, altho it presents numberless instances of once great reputations which have now passed away, contains scarcely any example of literary eclipse or death more remarkable than that of Mr. Philip Bailey, author of the epic poem "Festus," who was once heralded by thousands of readers and by many critics as another Milton. This poem appeared in 1839, and passed through eleven editions in England and more than thirty in America; yet its author, now an old man of eighty-five, has been living so completely forgotten at Nottingham, England, that most of those who still remember his former fame thought that he had long ago passed away, until he was recalled to mind very recently by the announcement that Glasgow University had bestowed on him the unusual compliment of a degree of LL.D. *in absentia.*

There are, however, indications that his poem may once more gain attention from the world, and a writer in the London *Academy* even went so far lately as to prophesy a speedy "Festus revival." Such an event would not be wholly unprecedented, for Milton's fame, partly under the deadening influence of Restoration fashions, suffered a great decline in the years between his death and the opening decade of the eighteenth century. Indeed, in spite of Dryden's contemporary appreciation of his genius, it was not until the appearance of Addison's series of appreciative papers in *The Spectator* in 1712 that Milton's transcendent merit was truly appreciated by his fellow countrymen of all classes.

In *The Academy* (London, May 25), Mr. F. B. Money-Coutts, a nephew of the well-known philanthropist, Baroness Burdett-Coutts, and himself a poet, writes of this unique poem and its author. "To have spent one's life," says the writer, "in a great work, supposing one has any qualifications for it, is of itself a great achievement; and, assuredly, allowing for all eccentricities of individual opinion, not one of those very few persons who have studied 'Festus' would dare to assert that Mr. Bailey had no qualifications for that great attempt. On the contrary, they are all far more likely to have been amazed at the wealth of poetic power the work displays." Mr. Money-Coutts says further:

"That the devotion of Mr. Bailey's life has resulted in a most noble poem of an epic character, and yet full of sublime reasoning, will be as apparent as it was to Lord Tennyson and Mr. Robert Browning to any one who is conversant with fine poetry and who can surmount the difficulty of the absolutely vile punctuation to which poor Mr. Bailey's work has been subjected. . . . Certainly a poem of some 700 closely printed pages, most evilly punctuated, and dealing largely with philosophic conceptions of the nature of the Deity, is one not likely to tempt the present 'public'! Besides, instead of condensing, Mr. Bailey has, perhaps unfortunately, enlarged his work in every new edition. The fifth edition (1854) contained about 20,100 lines, the tenth about 35,000, and the last (1893) about 41,250!"

The poem takes us wheeling through space, visiting planets, and introduces to us a Lucifer "who is in some respects a finer and more dignified conception than Goethe's, and an immeasurably more subtle one than Milton's boastful dragon." Indeed, according to the writer, Byron, in his "Cain," alone rivals Mr. Bailey in the representation of this character. We quote further:

"Festus is Man himself, just as Job is Man, or Prometheus is Man. He passes through all experiences—joy, sorrow, sin, death—as a precious metal passes through the alembic. He is the Soul doomed not to descend, but to ascend—a painful doom, tho in the endless climb the torture may become transmuted into a joy far greater than happiness. For this is how the Soul climbs:

> Now clinging to grim steeps,—the lichen gray
> Scarce closelier; steeps that in the paling light
> Smile treacherous welcome, *even as death might smile,*
> *Petting the plumes of some surprised soul.*

The exquisite touch about Death is anticipated in an earlier passage:

> She is silent in the hand of death;
> Soothed by his touch perchance, like a young bird
> Dreadless, incredulous of cruel fate.

But, or rather, therefore, round about Man, not in spite of, but in consequence of his strange and painful pilgrimage, are always the everlasting arms:

> There's not the tiniest lifelet flecks the a'
> With wing invisible, ...
> . . . . . but in his coat
> Quarters the arms of God.

But this image, tho so lovely, does not illustrate the poet's faith so well as this far finer one:

> As, when o'er vast
> And shoreward flats at murkiest noon of night,
> No single element, not high heaven, not earth,
> Not sea is visible, one wide-searching wind,
> Sign solitary of life, blows, blows; so sweeps
> Through death's unsubstanced state, God's vital thought.

"Opportunity does not now serve me to dive deeper into this great poet's mind. That his verse is sometimes rugged I admit, especially when all the stops are either absent or in the wrong place; but it is folly to suppose that a long journey can be taken without going up and down hill, unless it be over the monotonies of sea or desert; and it is precisely the transition from mountain to plain and from valley to peak that interests us; not the level beauty, but the sudden glory that arrests us. . . . Mr. Bailey's life-work deserves, not an ephemeral comment, but a volume of earnest analysis. It is hard to imagine that his voice, like the unanswered one that he describes, will be

> Wasted, like time, upon unquickened stars.

Rather, let us hope, it may still help many of us to realize these other lines of his:

> When we have hoped, sought, striven, and lost our aim,
> Then the truth fronts us, beaming out of darkness
> Like a white brow through its overshadowing hair.

NOTES.

THE city of Lichfield, England, is taking official steps to make a new literary shrine. One of the aldermen has given the money to purchase the house, No. 1 Market-place, where Dr. Samuel Johnson was born, and it has now become the property of the corporation. Here is to be gathered a collection of Johnsoniana, and a general appeal is made to the public for books, pictures, manuscripts, and other relics of the great dictator. Articles are to be sent to the town clerk, Litchfield, England.

NEW YORK is to have ten weeks of opera next season, and it is announced that in every way Mr. Grau has materially strengthened his company. He will bring it to America and remain here six months and will travel from Canada to New Orleans, and west to San Francisco. The present plans include the presentation of several new operas, among them De Sara's "Messaline" and Paderewski's "Manru." As given in the New York *Herald*, the Grau Opera Company will comprise the following: "As sopranos, Mmes. Calvé. Eames, Ternina, Lucienne Breval, Gadski, Suzanne Adams, and Fritzi-Scheff; contraltos, Mmes. Schumann-Heink, Bridewell, and Homer. The tenors include Alvarez, Van Dyck, De Marci, Gibert (a newcomer from the Opéra Comique and Grand Opéra, Paris), Dippel and Salignac. Mr. Grau has also secured Albert Reiss, a new light tenor, who scored an unequaled success in the rôle of 'Mime' at Covent Garden. As baritones Mr. Grau has Scotti, Campanari, Bispham, Muhlmann, and Declery, a newcomer; and as basses Plançon, Journet, and Blass. For conductors Mr. Grau has Flon, Walter Damrosch, and Sepilli." Others who will in all probability be in the company are: Mmes. Sembrich, Sybil Sanderson and Lilli Lehmann, Herr Van Rooy, and last but certainly not least, Edouard de Reszke.

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SCIENCE AND INVENTION.

DIRECTION OF THE EARTH'S DEVELOPMENT.

HAVE the living species on the earth's surface developed in one direction only or in more than one? Since the earth has two poles and only two, it has been thought that its development must have been symmetrical with these; in other words, that all the phenomena of progress in the northern hemisphere must have had their correspondences in the southern. This has been called the "theory of bipolarity." In *Cosmos* (May 18), M. Paul Combes argues that it is not upheld by the facts. The northern and southern hemispheres are not at all alike, he says, and development has been "monopolar," or solely from north to south. M. Combes writes:

"The hypothesis of bipolarity may be formulated in the following terms:

"The Antarctic pole presents physical conditions almost equal to those of the Arctic pole, therefore the two polar fauna should be nearly identical. . . . . .

"Our ignorance of the austral fauna has been the principal argument in support of this hypothesis. In fact, while the exploration of the Arctic regions has been extended already to 82° north latitude, we have not until recently gone farther toward the South Pole, so far as natural-history observations are concerned, than the Kerguelen islands, and the observations made here have seemed to support the theory.

"Now it is well known that the *Belgica* penetrated very much farther into the neighborhood of the Pole. . . . The expedition found new species of marine animals. . . . What is the important fact to be noted here? It is that each pole has its peculiar fauna and that the bipolarity theory is completely false. But, it may be asked, of what importance is this proof? What difference does it make whether the fauna are bipolar or monopolar? . . . . It is not without interest to see hypotheses replaced by facts, especially when those facts agree with the general data of geology and with all that we know with accuracy regarding the stocking of the globe with animal and vegetable species and with man.

"Everything indicates, or at least seems to indicate, a continuous development from the North Pole toward the South Pole: (1) The form of the continents; (2) the richness of vegetable and animal life around the North Pole in former geologic periods; (3) what we may call the 'residual' forms of life at the southern extremities of all continents.

"(1) If we examine a globe we shall see that the continental masses are considerably extended toward the north and that they are widened along the parallels of latitude so that they touch each other, or nearly so. They thus surround, at the approaches to the Arctic circle, a central polar sea, forming a basin enclosed by a broken belt of land or of islands whose exploration has hardly been carried out, but whose existence and arrangement can not be doubted.

"Passing toward the south, we see that these masses, which are connected toward the north (North America, Europe, and Northern Asia) are prolonged respectively by three extensions—South America, Africa, and Australia—which gradually taper to points in a boundless sea, the Southern Ocean, long before reaching the Antarctic polar circle.

"We shall see the results of this arrangement from the point of view of the dissemination of living beings.

"(2) What little we know of the geology and paleontology of the Arctic regions enables us to affirm that later than the carboniferous period this part of the globe has been the seat of an intense and luxuriant vegetation, constantly renewed during geologic periods and extending southward as the gradual cooling of the earth forced the plant life into lower latitudes.

"Animal emigration must have followed that of the plants, and we are even beginning to suspect that the Arctic regions must have witnessed the first appearance of the human species.

"Consequently, we may look upon the development and movement of life on the globe as the result of successive waves of vegetable and animal life pushed southward by the constant decrease of temperature, the latest comers driving their predecessors before them little by little, to the extremity of the continents. . . .

(3) Thus, all the southern continental extremities are inhabited by primitive living species arising at the North Pole and driven successively southward by new emigrants.

"On the vegetable side, the tree-ferns of the coal-period, and the Protaceæ of Australia and South Africa and other types as remarkable, may be mentioned.

"Among animals, there are the lemurians and the epyornis of Madagascar, the marsupials of Australia, the dinornis and the kiwi of New Zealand, etc.

"Among human beings there are the Bushmen of South Africa, the Australian natives, the Fuegians, etc.

"It can not be said that these inferior races correspond with the Arctic Esquimaux, as demanded by the bipolarity theory, for the Bushmen and Australians live in temperate regions where they would have been able to attain a higher rank in civilization if they had not been 'primitive residues.'

"Therefore we believe in 'monopolarity'; that is to say, in one single center of creation whence plants, animals, and man have extended progressively from North to South. Bipolarity is condemned by the facts."—*Translation made for* THE LITERARY DIGEST.

CAN CLOTHING CARRY DISEASE?

THE popular ideas on this subject appear to be much exaggerated. The notion that infection is carried by clothes is held by almost every one, and wonderful tales, as *The Hospital* reminds us, are told about bits of flannel, old petticoats, and other articles of clothing, which, after being exposed to scarlet fever, have been put away for years, only to set up fresh outbreaks of disease when restored to service. "The daily life of every doctor appears to give the lie to any such idea," says *The Hospital*, and it quotes from a paper read recently by Dr. Doty, health officer of the port of New York, before the American Public Health Association, in which he held that infectious diseases are rarely communicated by means of clothing. Dr. Doty reaches this conclusion from observations made as health officer during a continued experience of twenty years with infectious disease. Says the Doctor:

"As a matter of fact these views are apparently indorsed by the medical profession both in private practice and in matters relating to public health, inasmuch as physicians daily visit infectious diseases and go from them directly to other patients without disinfection or change of clothing. Moreover, health departments throughout the country permit their inspectors and diagnosticians to visit infectious disease in the same manner. . . . In families where scarlet fever exists the adult members, who are actively employed outside, are allowed to continue their business without interruption. Of course they are usually admonished not to enter the apartment of the sick when at home, but in a large percentage of cases the patient roams about the house or apartment at will. Therefore, if the clothing worn by well persons were a medium of infection to the extent which is commonly believed, we would certainly and surely have indisputable evidence of it, which we do not."

Dr. Doty admits that infection may in some cases be transmitted through clothing, but he holds that this does not commonly occur, and that in making regulations for the protection of health we much not give it undue consideration. On this the writer of *The Hospital* article comments as follows:

"We think that on the whole Dr. Doty is right. . . . It is obvious enough that infection by the clothing of 'well people' only rarely occurs, and we take it that in this matter the element of time and the amount of exposure have much to do with the result. We are constantly being asked by nurses, 'Why all this fuss when the doctor goes in and out without taking any precautions?' and if we were to admit the theory of mediate contagion in its extreme degree it must be confessed that no answer would be forthcoming. But we must consider the shortness of the doctor's visit and the comparatively small opportunity of direct infection of his clothes, compared with the prolonged exposure and intimate contact with the patient which occurs in the case of the nurse. Still it must be confessed that the possibility of infection being carried by the medical attendant has always been some-

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what of a nightmare to us, and altho it is a relief to find that Dr. Doty with his undoubtedly extensive experience is able to speak as strongly as he does, from the practical point of view, about the improbability of infection being often carried from case to case in the clothing of 'well persons,' we can not but feel a certain sympathy with the 'walking doctor,' or the one who on horseback, or on cycle, or even in an ordinary 'doctor's gig,' does at least get some aëration between his cases; and a little doubt about the comfortable person who, in furs and brougham, carries with him little whiffs of sick-room atmosphere from case to case."

TEMPERANCE REFORM BY ADVERTISEMENT.

THE use of advertising methods by the Salvation Army and its imitators is sufficiently familiar. Their aid has been invoked in France in the temperance reform. It is based on sound psychological principles, so its advocates claim; and great results are hoped from it. The logic of the method and the way of carrying it out are expounded by Dr. L. Menard in *Cosmos* (Paris, June 15) as follows:

"Repetition is the best, or at least the most persuasive, of the rhetorical figures. The manufacturers who wish to introduce a product, or to keep it in the fashion, know this well, and altho millions are spent yearly for advertisements, we must suppose that they are not lost. When you read daily in your paper that such a chocolate is unequaled, that X's soap is the only one that cleans the skin without irritation, that somebody's tonic or pastilles are sovereign remedies for all affections of the stomach or the larynx, you become at length more or less convinced of the truth of these statements. Those skilled in the advertising art excel in creating a veritable obsession with the name of their merchandise. . . . . .

"It has been asked why this enormous effort, so effective in securing publicity in all forms, should not be employed in driving into the heads of the masses certain useful truths. The promotors of the fight against alcohol have already thought of this. At the Exposition we saw not only pamphlets with very sensational illustrations, but also placards and lantern-slides showing in startling fashion the dangers of alcoholism. At Paris, in certain hospital wards, have been pasted up placards announcing these dangers and briefly calling them to mind. Dr. Folet, of the University of Lille, has delivered in that city an interesting lecture on this subject. He desires to create a public sentiment against alcoholism by means of advertisement."

In his hospital service, Dr. Folet, we are told, fastens on the backs of the frames used to hold the patient's record a statement, in brief paragraphs, of the dangers of excessive drinking. In this statement Dr. Folet calls attention to the fact that the most dangerous alcoholic drinks are so-called appetizers, or bitters, of which absinthe is the worst example, and the "tonics," containing coca, kola, or the like.

But this is not enough, the writer goes on to say. When we read on the walls that such and such an appetizer is the best, we should paste below the legend "Absinthe is a Poison." Small gummed labels may be distributed, to be pasted on walls and trees. One or more of these devices, M. Folet suggests, may also be printed on objects of domestic use, such as lamp-shades, calendars, boxes, children's toys, toy balloons, cheap handkerchiefs, pipes, knives, mirrors, etc., which may be sold for a trifle. The writer continues, still quoting Dr. Folet:

"'The defiance to alcohol may be written in letters a yard high on walls, so as to be visible over a large region. In regions frequented by tourists, I should not object to seeing it in huge white letters on some high rock. . . . . .

"'We should ask of the railroad companies permission to place along their lines great anti-alcoholic placards with brief inscriptions, such as "Alcohol a Poison"; "Beware of Bitters."

"'Of course there would be colored transparencies at windows, sandwich men and illuminated advertising wagons—that goes without saying.'

"This method has already been employed at Lille, where the anti-alcoholic manifesto is to be seen on every street-car, and where placards are pasted to the walls."

Here are some of the advertisements used at Lille by Dr. Folet:

ALL APPETIZERS
ARE POISONS.
France alone drinks
AS MUCH ABSINTHE
as all the rest of the world. This is why in twenty years the number
OF CRIMES, INSANITIES AND SUICIDES
has doubled there.

ALCOHOL CAUSES
many diseases, especially
CONSUMPTION.
In hospital, **100** consumptives include **71** alcoholics.

"The repetition of these truths will not convert many alcoholics, but it will doubtless keep many sober persons from drunkenness. Alcohol does not strengthen; appetizers are always more or less injurious. This can not be repeated too often, and the advertisement and the poster may aid in causing the truth to penetrate into the mind of the masses. For this reason the attempt seems interesting to note."—*Translation made for* THE LITERARY DIGEST.

SOME DANGERS OF SCIENCE.

THESE dangers are pointed out by Alfred H. Lloyd in a paper entitled "Some Unscientific Reflections upon Science," read at the University of Michigan last May and now printed in *Science* (July 5). Mr. Lloyd makes a statement of his purpose as follows:

"With regard to the limitations of science, it is a commonplace of the day that for accuracy and genuineness or purity science must be (1) independent of life, the subjective interests, whether personal or social, being perhaps science's most unsettling influences; (2) specialistic, the 'Jack of all trades' in science being anything but *persona grata* among scientific men; and (3) positivistic, all conceits about what is beyond actual experience and even all dogma about what seems really present to experience being most arrant heresy. But in every one of these requirements or conditions, that do indeed make science possible, there lurk serious dangers, which I wish to point out and emphasize."

Beginning with the first danger, which lies, according to Mr. Lloyd, in the tendency to despise utility and to exalt "pure" at the expense of "applied" science, the writer remarks that this is an exaltation of technique, a praising of the tool without regard to its appointed work. Says Mr. Lloyd:

"True science, as I conceive it, and I think as all are conceiving it to-day with growing clearness, is synthetic as well as analytic, being interested in something more than a decomposable object. It is activity, not mere passive receptivity; it is invention, not mere discovery; and what so many are pleased to call the real life, subjective as this is, the real life of a person, a society, or a race, is as important to it, as much a warrant of its conclusions, as any object, however mathematically describable, with which science was ever concerned. True science, I say, is no mere knowledge of an outer world; it is invention, the invention of a tool, the making of a great machine, with use of which human life is to become more vital or more effective, more nearly adequate to the world in which man finds himself; it is what a biologist might call an instrument of adaptation to environment. Sometimes this instrument takes visible, wholly material form; sometimes it appears as method in the practical arts; sometimes it is only an atmosphere or point of view, a habit of mind; but, whatever it is, it is useful, incalculably useful, and its invention is science's chief justification."

Of the second danger of science—undue specialization—as Mr. Lloyd conceives it, he says:

"The peculiar danger of specialism is that it is almost certain to make vision dim, if not to induce complete blindness, or, as virtually the same thing, to create in consciousness curious fancies, strange distortions of reality, seen not with the eye at all, but with the mind, which is always so ingeniously constructive,

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so original, so imaginative, and one might even say so hypnotic in its power of suggestion over the senses. Specialism closes one's eyes and makes one dream. It makes the specialist among physicians see his special ailment in every disorder, and every disorder in his special ailment, and this so truly that merely to consult him is to fall his victim. Of course, he can never be wholly wrong, and his unwitting transgressions help discovery; but, nevertheless, his situation is full of humor. And in science generally, the specialist dreams, transgressing his own proper bounds without clearly knowing that he has transgressed."

The sciences, however, are extending into one another and interlocking in so many ways, Mr. Lloyd reminds us, that all specialism is becoming more formal than real. "The special science needs only to develop to become, and to find itself, universal. The barriers with which it surrounds itself gradually vanish into mere imaginary lines, which only long usage can possibly make seem substantial and opaque, so that specialism by a logic of its own or by the logic of a thought that conserves its universe even in the varied studies and conclusions of the many sciences, is destined to end in the unification of the sciences."

Science's third pitfall—positivism—is involved, says Mr. Lloyd, in both the others—objectivism and specialism. Positivism confines knowledge to actual experience. Its decomposition of the world into elements interferes with the volitional point of view of life. It is full of artificial "working hypotheses." The writer concedes that science must confine itself to experience and therefore must be positivistic—it has no choice. But the danger is that this will keep science and life apart, and this would be fatal to both.

This point of view—a condemnation of science for science's sake, and a plea for its intimate connection with our daily life—is the keynote of Mr. Lloyd's whole article and makes it noteworthy; for, as he has told us, most eminent scientific men have taken the opposite view. Mr. Lloyd's closing paragraph is as follows:

"Let us be blindly scientific, insisting on science being only for science's sake, recognizing nothing as worth while but great learning about a Greek particle or a minute insect or a mysterious element, and, like a dark cloud, there arises and spreads over our view the unknowable, and from this cloud a voice comes: 'Only the All is, and the All is One and the One is not for knowledge.' But as we apply our science, breaking through the walls of specialism, and liberating the will that was for the time their not unwilling prisoner, the sky clears. The one is not for knowledge, but for life; knowledge is not for knowledge, but for will, its natural fulfilment. 'The end of man is action, not thought, tho it were the noblest.'"

TANNING BY ELECTRICITY.

TANNING has been called the longest of industrial processes—that is, tanning by the old-fashioned method of steeping the hides. Inventors in the search for more expeditious methods have discovered various substitutes for tanning, but its use is still a commercial necessity, and it has been found that an electrolytic process of hastening the work is feasible. Great improvements have been made recently in this electric process, and an article in *The Electrochemist and Metallurgist* gives an interesting account of it. Says the writer:

"The slowness of the process of tanning is largely due to the difficulty with which the tannin penetrates into the hide. As the penetration progresses, the outer part of the hide becomes converted into leather and is thereby made impervious, consequently the rate of penetration decreases. Months of soaking in the tan pit are therefore necessary for thick hides. Many attempts have been made to hasten this absorption of tannin by hide. The methods used include circulating the tan liquor so that fresh portions are continually presented to the hide, forcing the liquid through the hide by pressure, and using strong aqueous extracts of tanning materials. It has been sought to attain the same object by passing a current of electricity through the vat in which the hides are suspended. One such process (Groth's) has been found to shorten the time of tanning to a quarter of that necessary when no current is used, and the leather is said to be unexceptionable. The apparatus devised by Groth is designed to hasten tanning by circulation of the tan liquor, as well as by the use of electricity. The tan liquor is contained in a tank in which is a frame carrying hides, and capable of being moved to and fro or rotated so as to bring the hide continuously into contact with fresh liquor. Copper electrodes are placed at the side of the tank. For a vat holding 1,500 gallons a current of not more than four amperes is used. . . . . .

"With this mild stimulus it was found that the rate of tanning was 16 times as fast as when the hides were simply immersed in the tan liquor and allowed to be stationary, and four times as fast as when the hides were moved and no current passed. Considering the well-authenticated test which has been made, it is noteworthy that tanners at large will have nothing to say to electric tanning."

AMERICAN LOCOMOTIVES AS FUEL-BURNERS.

THE discussion respecting the comparative merits of English and American locomotives still rages on the other side of the water, and is occasionally heard of here, altho American manufacturers seem not to be bothering themselves much about it. The chief indictment brought against the American locomotive is its excessive fuel consumption compared with the English-built machine. *Engineering* (London), however, warns English manufacturers that to attempt to meet American competition by decrying American goods is absurd. It says:

"In regard to the detail of fuel economy, we should not be at all surprised to find that British locomotives have a superiority. It is a question, however, whether we in this country have not made fuel economy a feature to which too much has been sacrificed. It is a detail of expenditure, doubtless an important one, but it is possible to overestimate its value. The American railway manager takes the view that a few dollars extra spent on coal is a profitable outlay, if it enables an engine to do more work, better time to be kept, and other economies to be secured in regard to capital expenditure, wages, etc."

Commenting on this, *Engineering News* (New York) says:

"It is probably true that the American locomotive, on the average, burns considerably more coal than its European competitor. Comparative tests, where they have been made, have generally shown this to be the case. The main reason for this, we believe, to be exactly that which our contemporary states—the desire to gain in capacity. On American railways, if a freight locomotive could be made to haul three or four more cars by contracting the exhaust nozle, and thus increasing the rate of combustion, the change has been made, and the money saved has paid several times over for the extra fuel consumed. It is probable that this fact more than any other explains the difference in fuel consumption between American and foreign locomotives; but it is a difference which is not essential and which may not always work as advantageously in other countries as it has in the United States. In many foreign countries coal is very expensive, and the volume of traffic is not such that large hauling capacity is an essential feature of a successful locomotive as in the United States. For service in such countries we know of no reason why American locomotives should not be built to give a fuel economy as high as any recorded for foreign locomotives. If they do not, then we must look to either faulty design or faulty management for an explanation."

Effect of Machinery on Agriculture.—The wonderful effect of agricultural machinery in increasing the output of farming land and cheapening the price of farm products, while at the same time raising the wages of the laborers, is illustrated by a recent statistical report issued by the United States Department of Agriculture. Some facts in this report are thus referred to in the *Revue Scientifique* (June 1):

"In 1855 the total working-time necessary to produce a bushel

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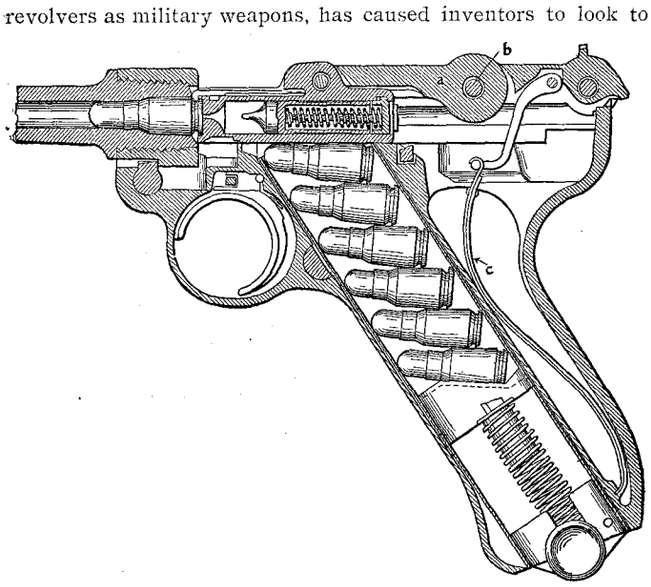
of corn was 4 hours 34 minutes, and the price of this work amounted, on the average, to 35¾ cents. . . . Machinery [to-day] does in one minute the work that took hand labor 100 minutes to do fifty years ago, and the final result then was inferior in quality. Instead of the four hours and a half then required to produce a bushel of wheat, the time has been reduced to 34 minutes and the work costs only 10½ cents. This shows that the product can be sold cheaper and that consequently there will be more consumers, but the laborer earns more than formerly with less exertion, since the price has not decreased in the same proportion with the time employed.

"Similar conclusions are reached with regard to other agricultural products. . . . In 1830 the labor necessary to obtain a bushel of wheat took 3 hours 3 minutes; to-day the corresponding time is only 10 minutes. The difference is much greater than in the preceding example because wheat is easier to treat mechanically than Indian corn. The price of production has fallen from 17¾ cents to 3⅓ cents! . . . All these examples are very characteristic, and show that agricultural work, like all other industries, must have free recourse to machinery to produce cheaply, and hence to make headway against foreign competition."—*Translation made for* THE LITERARY DIGEST.

THE LATEST AUTOMATIC PISTOL.

THE Luger automatic pistol, a weapon that has just been adopted by the Swiss Government and has been tested by the United States War Department, is described in *The American Machinist* (May 16) by G. H. Powell. We are reminded by this writer that the limited range of the revolver is largely due to the escape of the powder gas about the cylinder. This fact, in conjunction with other well-known drawbacks to the use of revolvers as military weapons, has caused inventors to look to



SECTIONAL VIEW OF LUGER AUTOMATIC PISTOL.

the principles employed in magazine arms for a solution of the problem of an improvement of this essential small-arm. Says Mr. Powell:

"What is known as the automatic pistol of to-day seems almost a perfect realization of the ends sought. Tho called automatic, this weapon is in reality only semi-automatic, as successive pressures on the trigger are necessary to its operation.

"This weapon is a repeating arm in which the force of the expansion of the gas—the recoil, or 'kick'—is utilized after each shot to open the breech-block, extract the empty case, cock the firing-pin, and, by means of a recuperative spring, charge the pistol with a new cartridge, the operator merely having to press the trigger for each successive shot."

Says the paper just mentioned in an editorial comment:

"The performance of this Luger pistol is remarkable, as shown by tests of army boards. Twenty-four shots were fired from it at the rate of 116 a minute. This included the time of removing two empty magazines and inserting two loaded ones, so that the rate of firing one magazine charge, or eight shots, must of course be considerably faster. In the accuracy test the mean deviation of the shots was shown to be only slightly more than 0.5 inch at a range of 75 feet. It was taken apart in 3¾ seconds and reassembled in 12½ seconds.

"It also stood the remarkably severe dust and rust tests very well and gave every evidence of being the very best military pistol presented before the trial board. After being immersed in a solution of sal ammoniac and allowed to remain until thoroughly rusted, it was without cleaning fired as a single breech-loader, and after being simply oiled, without disassembling, worked automatically as before. It is thought probable that the United States army authorities will adopt it for army use, in which case it will be manufactured here."

Oxygen for Balloonists.—"The investigations of Bert," says *Cosmos*, "have made clear the action of oxygen on organisms subjected to feeble atmospheric pressure. His numerous experiments have shown that the accidents to which one is exposed in rarefied air can be avoided by keeping nearly constant the quantity of oxygen taken in at each respiration. Accordingly, since his time, aeronauts have carried with them oxygen which they breathe through a flexible tube fitted with a mouthpiece. M. Cailletet [in a paper read before the Paris Academy of Sciences, April 29] remarks that this method of taking the oxygen is defective. Ever since birth we have been accustomed to breathe through the nose, and aeronauts, no matter how much attention they may give to the matter, have difficulty in giving up this habit and breathing through the mouth. Thus the oxygen inspired through the mouthpiece scarcely fills the mouth and is ordinarily rejected without having penetrated to the lungs. The author presented to the Academy an apparatus enabling aeronauts to carry and have at their disposal large quantities of oxygen stored in small volume, and to assure the absorption of the gas without taking any particular care. It is composed (1) of one or several vessels containing liquid oxygen; (2) of a recipient in which this is turned into gaseous oxygen; and (3) of a kind of mask which renders the respiration of the gas certain. Pure oxygen almost always causes nausea and illness. To avoid this, M. Cailletet has placed in the mask a shutter with variable opening, enabling the wearer to mix with the oxygen a certain volume of air. The aeronaut regulates this opening so that the oxygen increases in amount with the height, and with the object of preventing the condensation of the water vapor contained in the respired gases, he allows it to escape by a flexible tube furnished with a special valve and hidden under the aeronaut's clothes to prevent freezing."—*Translation made for* THE LITERARY DIGEST.

SCIENCE BREVITIES.

THE so-called respiration of plants is a well-known botanical phenomenon. Now, if we may credit *La Science pour Tous*, a Chilian botanist has discovered a plant that not only breathes, but also coughs and sneezes. "The least grain of dust that alights on the surface of one of its leaves will provoke a cough. The leaf becomes red and a spasmodic movement passes over it several times in succession, while it gives out a sound exactly like that of sneezing. One is tempted to cry out 'God bless you!'"—*Translation made for* THE LITERARY DIGEST.

"IN view of the great interest that has recently been excited by Gaylord's article regarding the parasite of cancer," says the Philadelphia *Medical Journal* (June 8), "some recent work performed in the laboratory of Professor Wyssokowitsch may be of interest. De Meser, having observed some lycopodium spores in the interior of a cancer of the skin, which had evidently been derived from the powder that had been used in dressing it, called attention to the extreme difficulty of distinguishing between parasitic bodies and particles of foreign material absorbed from the surface. Konstantinowitsch having become interested in these cases, endeavored to determine just what effects different bodies, such as the spores of lycopodium, would produce when injected into the skin. He found that as a matter of fact, they produced growths not dissimilar from ordinary granuloma, containing epithelioid and giant cells. This is only an additional illustration of the very important part that mechanical conditions play in the development of tumors, an element that was recognized nearly half a century ago by Virchow, and which, in the eagerness to discover a parasite or to explain their origin as a result of some disturbance of the embryological mechanism, has been again and again forgotten. The experimental work to be done with regard to tumor formation is very considerable, and it is strange that pathologists have neglected it so much."

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THE RELIGIOUS WORLD.

THE CHRISTIAN ENDEAVOR CONVENTION AND CHURCH FEDERATION.

THE twentieth international convention of Christian Endeavor societies, held in Cincinnati early this month, has attracted notice again to this largest of young people's organizations and to its great influence, particularly as an example of successful federation in Christian work. Some ten thousand members are reported to have attended the convention, representing 61,427 societies, with a membership in 1901 of about 4,000,000, belonging to nearly every nation of the globe. The Rev. Francis E. Clark, founder of the organization, was reelected president, Mr. William Shaw treasurer, Mr. J. Willis Baer secretary, and Mr. F. H. Kidder auditor, all of Boston. Secretary Baer's report showed that there are this year in the United States 43,272 societies, with an aggregate membership of 1,000,000. President Clark's address dealt with the past and future of the movement, telling of the place it had taken in the churches and the needs which it might fill. The church needs, he said, a more strenuous religious obligation, the testimony and petition of the prayer-meeting, more complete and perfect organization, larger brotherhood, and more substantial unity. These can be filled by the efforts of young people in Christian Endeavor and similar movements, and in these directions the efforts should be made."

The Baltimore *American*, alluding to the fact that the increase of this body during the past year has been about 2,000 societies, with 100,000 members, points out that if this rate is continued, "the close of its first quarter of a century will find the Christian Endeavor army not much less than ten millions strong." It adds:

"To estimate the work done, the results accomplished, by this vast body of young people is impossible, but the influence exerted by four millions of people scattered all over the world must be felt. That none can deny. Guided aright, as these young people are, inspired by a noble purpose and by a fervent zeal, they must play an important part in the march toward a higher and a better civilization, founded on the fellowship of man and the brotherhood of God."

The Boston *Evening Transcript* takes President Clark's address as the text of an editorial on "A Church Trust." It says:

"Religious progress as well as patriotism, he declares, demands Christian unity. While not decrying a wise denominationalism, which is as wide apart as the poles from a divisive and jealous sectarianism, he rightly holds that the church of the twentieth century needs to be more united. The nineteenth century was a century of individualism and division, as Dr. Clark affirms. One can count fifty new sects that sprang up in the United States alone within a hundred years. Starving churches have been formed to perpetuate denominationalism—a dozen, sometimes, in a community where one would do the work. The mighty combinations and tremendous aggregations of material forces point the way that religious movements should take. Whatever may be said of industrial trusts, it is not to be gainsaid that one trust is needed, and that is a church trust. Few people but will agree with Dr. Clark that there should be a combination of Christian forces, to work together in harmony and in concerted opposition to the united powers of evil. Surely an organization which has found its way into forty denominations and into every country beneath the sun, an organization which has united three and a half millions of Christian young people of every tongue, color, and creed, ought to provide leverage for an effective Christian cooperation.

"If Christian Endeavor is to materialize into anything practical in the present century, it can not do better than to follow the lead wisely indicated by the thoughtful founder and the signs of the times—for a larger brotherhood and a more substantial unity of churchgoing people. By all means let us have a church trust."

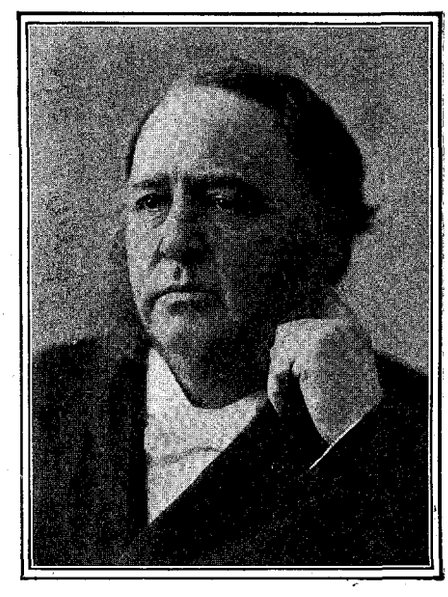
Other journals also find this practical example of successful "church federation" to be the chief lesson of the Christian Endeavor movement. The New York *Commercial Advertiser*, for example, says:

"An aggregate of considerably over 7,000,000 young people organized for religious work under the control of different churches, is a very important factor in the life of the community from several points of view. Of these societies the Christian Endeavor has the widest scope and activity. It has branches in all countries and among nearly forty religious denominations, and represents more fully than any other society the desire for religious cooperation on the largest scale and upon undenominational lines. It does not ignore those lines, but recognizes them to a certain extent by local regulations. The other large societies, tho denominational, are organized on a liberal and progressive basis and place practical work above the inculcation of doctrine. Some of their members would deny this, but the general trend of the work and the topics of discussion at these conventions would contradict them.

"While discussions about religious unity have been going on in church journals, it looks as if the young people had taken the problem in their own hands and essayed experiments that have been highly successful. These great societies are all under twenty years of age, and have manifested a phenomenal power of growth. There is not the faintest sign that their function is merely temporary or that they have an incidental importance. They have rather the appearance of forcing the pace and suggesting developments for the various churches they represent. They have all the signs of a tendency toward combination in the religious world that correspond with concentration in the industrial world, and if an era of trusts is inevitable in the latter, something like it is expected in the former. As is natural, it has begun with a consideration of the useless expense and needless rivalry over unessentials, and if we read the messages of President Clark of the Christian Endeavorers and the utterances of the leaders of the other societies we find a very businesslike criticism of wasteful methods accompanying the appeal for union on higher grounds."

JOSEPH COOK: AN APOSTLE OF ORTHODOXY.

THE death of the Rev. Joseph Cook late last month draws attention to a unique religious personality, whose former great repute had almost been forgotten by the world. Born in 1838, and educated at Yale, Harvard, and in Germany, his first prominence came in 1874, when he opened the famous Boston Lectureship in Tremont Temple. For many years he was regarded as the leading apologist of orthodox Christianity in America. In 1879 he delivered as many as 160 lectures, crossing the continent twice. He also lectured in most of the capitals of Europe, and in Australia, India, and Japan. *The Advance* (Cong., July 4) says of him:



THE LATE JOSEPH COOK.

"The Monday Lectures at Boston were a phenomenon the like of which has not appeared in our history. Each lecture was delivered at noon of Monday, one of the busiest days of the week,

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on an abstruse philosophical, scientific, or political topic; and yet the audiences averaged fully 3,000, gathered from wide distances, and he held them year after year with unabated interest. These lectures were fully reported, were published in full in many papers, were read with the avidity of a popular story from one end of the country to another, and finally have been preserved in book form—fairly standards on the subjects treated. From intense mental activity he brought upon himself a nervous prostration, and, after several years of illness, he died of a complication of nervous disorders and of Bright's disease. He leaves a place in the world of religion and reform that no other man of the present time can fill.

"Mr. Cook was a unique person. He was not an original investigator in either science or philosophy; but he had a quick apprehension and a firm grasp of the great systems of thought, and by his consummate rhetoric and powerful oratory he was able to make those systems clear to other minds, and to exhibit their practical bearings in a most masterly way. His logic was keen, his thought sustained, his imagination vivid, his passion intense, his learning wide, his style nervy and chaste. His espousal of the truths relating to man amounted to a fervid enthusiasm, and his denunciations of sin were sometimes overwhelming. Lyman Abbott said of him that his brain never rested, that his eye was on fire, that he was a surcharged thundercloud."

The Watchman (Bapt., July 4) says:

"Joseph Cook was a man of commanding personal force. His physical equipment for the work of an orator was superb. His massive form, his clear and strident voice, his impressive countenance, made him a figure on any platform. His intellectual qualifications for the task of public speaking were also of a high order. His powers of acquiring knowledge were enormous. He was an omnivorous reader in several languages. But he had that quality, for lack of which many a learned man has failed to make an impression on the life and thought of his day—he had the power of conceiving truth in an oratorical way. He had the imagination, the sense of perspective, the instinct in the choice of words that put a vivid picture before his hearers in an apt metaphor or in a happy illustration.

"He was of the condemned because he was sometimes inaccurate in details, but his inaccuracy was not due to dishonesty or carelessness, but to the impetuosity and earnestness with which he made all his material contribute to the result he wished to accomplish. He sometimes appeared to ignore the finer shadings and qualifications in his purpose to secure a broad effect. Many of the scholars who criticized him most unmercifully showed that their conceptions of accuracy were essentially pedantic. There is a certain class of minds which would repudiate the New-Testament revelation if it should turn out that the mustard-seed is not actually 'the least of all seeds.'

"And yet on the whole we doubt if Mr. Cook's best work was done in the philosophical discussions upon which probably he most prided himself. They covered too wide a range, and demanded a breadth of knowledge that to-day is beyond the powers of any man. Probably his best work was in the discussion of religious questions, such as his famous lectures 'Does Death End All?' and 'The Final Permanence of Moral Character,' and in the preludes to his lectures on current topics. Tho he may have valued his 'Preludes' less highly than any of his productions, actually, from many points of view, they were the best, often elaborated mentally a few minutes before he spoke; they were instinct with his choicest qualities of philosophical insight, penetrating wit, and happy expression. They made one query whether a magnificent journalist had not been lost to the platform."

The Christian Register (Unit., July 4) says:

"In the death of Joseph Cook, orthodox Christianity has lost a defender unique in character and method. He came to the defense of revealed religion at a time when science was supposed to be antagonistic to all religion. Mr. Cook believed himself to have learned the difference between science and science falsely so called, and to have discovered the relation between modern science and a revelation of religion supernaturally given and miraculously attested. His stalwart personality, his luxuriant vocabulary, his claim to universal knowledge, and his assumption of spiritual authority gave him for years a remarkable influence over thousands of anxious inquirers. When, however, it was learned that science was constructive, that the doctrine of evolution was not dangerous, and that many long-accepted religious doctrines had no basis in truth, Mr. Cook lost his influence as a champion. His earlier attempts to accommodate science to religion (as when he cited parthenogenesis in insects as similar in kind to the miraculous birth of Jesus) were not always considered successful, even by those who believed the doctrines he defended."

A MINISTER'S DEFENSE OF CHRISTIAN SCIENCE.

THE recent attack on Christian Science by ministers of various New York churches appeared to indicate that Protestant ministers were unanimously opposed to the teachings of this new religious body. One clergyman, however, the Rev. De Witt T. Van Doren, referred to by *The Christian Science Sentinel* as a New York minister, has come to the defense of Christian Scientists. From his recent address on this subject we quote from a reprint in *The Christian Science Sentinel*. He says in part:

"The criticisms of New York clergymen of different denominational views concerning Christian Science as a religion are not nearly so damaging to that cult as to the Christian churches, if it be true that these criticisms represent the spirit of evangelical Christianity. I am not in any sense a follower of Mrs. Eddy; yet there is much of her teaching that must command the respect and admiration of every candid and unprejudiced mind. These criticisms may be well meant. Nevertheless they are unwise, as they must inevitably react upon the churches represented by these critics. 'They that take the sword shall perish with the sword.' 'For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.' 'Whatsoever a man soweth, that shall he also reap.' There is no escape from this law. 'Be not deceived; God is not mocked.' These criticisms are untimely, since they disclose a temper inimical to the spirit and teaching of Jesus Christ, whose servants all ministers are supposed to be, and whose spirit they are supposed to imitate. They reveal a sensitiveness, amounting to almost irritability, toward an institution which seems to them to threaten the 'traditions of the elders.'

"On the other hand, the spirit manifested by the Christian Science advocates is in strange and happy contrast to the spirit of these theological archers. Being defamed, they still entreat their critics to deal kindly and candidly with them, since they desire naught but the furtherance of the truth. The world at large will not be slow to discern the Spirit of Christ in the attitude of this church.

"Why should clergymen think it a wrong thing, and contrary to the preaching of Christ, that a church should believe in and practise bodily healing? Certainly in the teaching of Christ, as in the atonement of Christ, there is a foundation laid for faith in the healing of disease. Christ was the sickness-bearer as well as the sin-bearer of His people. 'Himself took our infirmities, and bare our sicknesses.' Sanctification of the spirit, redemption of the body, this is the atonement of Christ. Sanctification is a progressive, continuous work, from the cross to the crown, so also is the redemption of the body. Christ never divorced these: 'Thy sins be forgiven thee,' and 'Be whole of thy plague.' The ministry of the Apostles, under the leadership of the Spirit, is the exact model of the Master's. Nor did this commission end with the death of the apostles, for Mark says: 'These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.' 'He that believeth and is baptized shall be saved,' in any and every age of the Christian church. And these signs shall follow them that believe—not the immediate apostles of Christ only, but all believers, in every generation of the church's history. This guarantee of miraculous signs is given to the church in its corporate capacity. Not all, as individuals, have gifts of healing; but this gift was to the church as a whole—included in it as an organic function of faith, and for all time. This promise is all the more significant when you consider that it was given just previous to the ascension of Christ. 'Greater works than these shall ye do; because I go unto my Father.' What other interpretation can be given to the statement of St. James, recorded in

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his Epistle, than that he refers to an established and perpetual usage in the church?

"If the practise of healing the sick is the basis of suspicion against the Christian Science Church, it can well afford to rest under the suspicion, since it has the sanction of Jesus Christ, and also of the Christian church of all ages, for there never has been a period in the history of the church when there were not found these signs and wonders in response to faith. . . . . .

"The only class of people for whom Christ had words of biting sarcasm and censure were the Pharisees, who could not see any good in anything outside of Judaism. Are we not in danger of falling into the spirit of Pharisaism and of the Pharisee when we grow intolerant of the methods and beliefs of those who conscientiously differ from us, and who still are putting forth noblest efforts for the physical and moral salvation of humanity?

"I have not the pleasure of Mrs. Eddy's acquaintance, but from all the evidence at hand I am obliged to think of her as a woman of remarkable ability and spotless character. I am not in sympathy with her views of Christian doctrine; but, as a minister of Christ and a Christian, I am bound to concede and respect her virtues of character, her intellectual ability, her right to worship God according to the dictates of her conscience and to build up a great church if she can—and evidently she can. I have met and known personally quite a number of Mrs. Eddy's followers, and in every way they compared favorably with the highest type of Christians found in my own churches. How shall we judge the merits of a church if not by the type of Christians it turns out?"

WHAT IS THE ESSENCE OF CHRISTIANITY?

PROFESSOR HARNACK'S "Wesen des Christentums" ("Essence of Christianity"), of which a résumé was given in these columns (September 22, 1900), has aroused a controversy that promises to assume international importance. Over twenty thousand copies of the German original have been sold, it is said, and a number of translations have appeared, with others yet to come. The book and the controversy growing out of it are discussed at length by Professor Zöckler, of the University of Greifswald, in two long articles that have appeared in the *Beweis des Glaubens* (Nos. 5 and 6) which we summarize as follows:

The fact that Harnack's sixteen lectures on the "Essence of Christianity," delivered originally to about a thousand students of all the faculties of the University of Berlin, have awakened the keenest of interest throughout the Protestant Church, is largely to be attributed to their representative character. They offer in a most attractive and brilliant form the views and conclusions of modern advanced Biblical scholarship on Christ and His work and His person. It is modern theology and criticism in its most beautiful garb. The book has accordingly a representative and a typical, not merely an individual, significance. What liberal theology has felt and believed is here given in a manner that could not be surpassed.

Herein lie both the weakness and the strength of the picture of Christianity presented by the Berlin savant. He can not deny his critical basis, and this includes, among other things, the rejection of the Gospel of St. John from the sources of information concerning Christ's life. Harnack's picture of Jesus is purely that of the historical Christ according to the synoptic Gospels, and even these are accepted with provisos. Among other things the story of the supernatural birth and early childhood of the Lord is rejected as unhistorical, as are the preexistence and eternal sonship that have their foundation in the fourth Gospel. In a like manner, too, the substance is extracted from the miracles of the Lord, and the historical correctness of these, in the ordinary acceptance of the term, is discarded. Great offense has been given by the claim that not Jesus Christ, but God, the Father, alone constitutes the center of the Gospel proclamation, as also by the claim that the Pauline theology has to a marked degree modified the original teachings of Christianity. All these views have been claimed and taught by the technical and scientific theology of the time; but here they are popularized in a style that can attract only because coming from so brilliant and warm-hearted an advocate.

It is only natural that this work should "divide the spirits," not only of Protestant Germany, but of the Protestant Church everywhere. In the Liberal ranks, the work is regarded as a new "Reformation," and has been greeted as such. On the other hand, the Conservatives denounce it, not only through their organs, but also by the publication of special books in answer. Of these answers, two are especially prominent, one by Professor Walther, of Rostock, who follows Harnack step by step, and with keen logic and scientific examination aims to demonstrate that Harnack's views are in conflict with sound theology and with the truth. His conclusions are that Harnack's picture is that of a mutilated Christianity; that the fundamentals of the historic faith have been undermined or discarded by him; and that this mutilated Christianity is a dangerous product, as it is a misrepresentation of what the New Testament teaches.

The other noteworthy reply is that of the veteran defender of the faith in Germany, Rev. Dr. Rupprecht, who there holds the position in Old-Testament controversy held so long by Professor Green in America. Rupprecht sees in Harnack's views a "corruption" of the teachings of the New Testament and a violation of the creeds of the church.

The synods, conferences, etc., in the Fatherland have taken the matter in hand, and the conservatives are determined in their opposition, which, in the case of the Berlin synod, went so far as to result in a public condemnation of the new views. The whole controversy hinges on the one cardinal question, How much of the traditional views of the church can be discarded and the essence of Christianity still be retained?—*Translations made for* THE LITERARY DIGEST.

A SWEEPING CRITICISM OF FOREIGN MISSIONS.

THE missionaries' side of Christian missions in foreign lands has been very fully stated from time to time in Christian churches and in the reports of missionary societies and conventions. Not so much has been heard as to how these missions impress others, except in the occasional private reports given by returning travelers. *Reynolds' Newspaper* (London) has lately been devoting considerable space to this topic. In a recent issue the results of some investigations by a special correspondent employed for this purpose are given. These investigations cover the missionary organizations in London—the great center of Protestant foreign missions—as well as the results obtained by them in the chief countries of the Orient. In speaking of the great sums collected from the people of England for this purpose, the writer states that the Church Missionary Society (Church of England) has an annual income of about £404,906 (a little over $2,000,000). The collection of this money alone costs £25,843 (about $129,000); administration costs £15,917 (about $79,500); salaries to nineteen clergymen as association secretaries amount to £5,432 (about $27,160). The London Missionary Society has an income of about £150,168 (about $750,840) yearly, while its foreign secretary, the Rev. M. Wardlaw Thompson, receives £800 (about $4,000) per annum, and others receive "proportionately large amounts." The missionary income of the Wesleyan Methodists for 1899 amounted to £133,690 (about $668,450), out of which four ministerial secretaries received "large salaries" in addition to extra charges for "children, rent, rates, taxes, house bill, house repairs, and replacement of furniture, coals, gas, etc.," amounting to about as much again. The Baptists in 1900 collected £73,716 (about $363,580) for foreign missions.

In commenting on the foreign results received for these vast sums, the special agent of *Reynolds' Newspaper* gives the following facts, based on his study of the official missionary reports:

"What are the results abroad? In India, with its great popu-

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lation of 350,000,000, the number of converts made by the Church Missionary Society, after more than a century's labor, is to-day 35,640, altho no fewer than 3,424 agents are at work. How many of these converts are genuine is a different matter. The above number includes the helpless children. In the year 1889-90 there was a gain of 1,836, mostly the babes of converts. Thus it took two missionary agents and a sum of £113,000 to secure one 'convert' babe, or adult, in a year. What a farce! This ridiculous result, too, is a falling-off on the previous year. The other societies have even a more unsatisfactory record. Mr. W. S. Caine, M.P., on his recent return from India, writing in the Birmingham *Daily Post*, February 14, 1889, thus sums up his opinion of the attempt to 'Christianize' India: 'Educated India is looking for a religion, but turns its back on Christ and His teaching as presented by the missionary. As far as turning the young men they educate into Christians their [the missionaries'] failure is complete and unmistakable.' A writer in *The Contemporary Review* for February, 1888, gives his Indian experience as follows: 'Christianity has taken but a poor grip of Hindu India. Its votaries are nowhere really visible among the population. A traveler living in India for two years might leave it without full consciousness that any work of active proselytism was going on.'

"And the alleged converts? The Church Missionary Society for 1900 says: 'At present there is a rather low standard of Christian living.' It is the same story as was told some years ago by the Rev. Sidney Smith, that the native who bore the name of Christian was 'commonly nothing more than a drunken reprobate, who conceives himself at liberty to eat and drink anything he pleases, and annexes hardly any other meaning to Christianity.' The London Missionary Society in the 1896 Report (p. 186) ask subscribers 'not to despise the low ideas and motives with which they [the converts] come to us.' And, again, at page 145: 'A very large proportion who profess themselves Christians, and are baptized, are so very ignorant that great care and patience are required to make them intelligently acquainted with the fundamental truths of Christianity.' Among the Malay Christians, which the 1899 Report of the Wesleyan Methodist Missions states 'furnish us with the great majority of our converts' (p. 76), a lady worker writes: 'When one questions them by themselves, the one appalling factor that forces itself upon one is their unimaginable ignorance. In most, the anxiety for the daily bread is the largely bulking factor for their consciousness.' Extracts of this description might be indefinitely multiplied.

"In China, the missionaries are now thoroughly disliked, altho they have not been interfered with unless their zeal has outrun their discretion, for the Chinese, says Professor Douglas in his book on China (p. 370), are 'singularly tolerant of faiths other than their own.' In the Report of the Church Missionary Society for 1900 we are told that 'churches' have been organized by Chinese for the purpose of affording protection in law cases, such as the payment of debts. In 1869 our Foreign Office (Parliamentary paper on China, No. 9, 1870, p. 13) wrote as follows as to Protestant missionaries in China:

"'There is good reason to suppose that the animosity which has lately been more intensely shown toward missionaries on the part of the ruling authorities in China is in a great measure to be attributed to the injudicious conduct of the native converts to Christianity. . . . There seems sufficient reason to believe that converts assume and have acted on the assumption that by embracing Christianity they released themselves from the obligations of obedience to the local authorities and from the discharge of their duties as subjects of the Emperor, and acquired a right to be protected by the European power whose religious tenets they have adopted.'

"And, again, Admiral Richards, in an official communication to the British Government (Parliamentary Paper, China, No. 1, 1892, p. 24), says:

"'It seems to be the special aim of missionary societies to establish themselves outside treaty limits; and, having done so, they are not prepared to take the risks which they voluntarily incur, but, on the contrary, are loudest in their clamor for gunboats, as their contributions to the Shanghai press sufficiently demonstrate. . . . It appears to be necessary, after the lessons taught by these occurrences, that some understanding should be arrived at with regard to missionary societies in China. . . . It seems altogether unreasonable that the societies should exercise absolute freedom in going where they please, and then their agents should look to Her Majesty's Government for protection.'

"The scandals in connection with the present war in China published in *The Daily Mail* and other papers, of missionaries engaging with the troops in looting, and inciting the burning of the houses of the Chinese, must give these followers of the great Confucius—who taught a doctrine in no sense inferior to Christianity, and long before Christianity was known—the notion that missionaries are a kind of barbarian horde, whose real object is plunder and massacre. The number of 'communicants' in Christian churches throughout China, after half a century's work, is only a few thousands. 'In Ichang,' writes Mr. Little, 'the Bibles that are distributed broadcast are largely used in the manufacture of boot soles,' and, further, that no respectable Chinaman would admit a missionary into his house. In other parts of the country they [the Bibles] are employed to manufacture *papier-maché* tables.

"As to Africa one quotation may suffice. Sir H. H. Johnson, our present Special Commissioner for Uganda, and a man of many years' experience in Africa, says in *The Nineteenth Century*, November, 1887:

"'It too often happens that, while the negro rapidly masters the rules and regulations of the Christian religion, he still continues to be gross, immoral, and deceitful. . . . They [missionaries] may have succeeded in turning their disciples into professing Catholics, Anglicans, or Baptists; but the impartial observer is surprised to find that adultery, drunkenness, and lying are more apparent among the converts than among their heathen brethren.'

And again:

"'I regret to say that, with a few—very rare—exceptions, those native African pastors, teachers, and catechists whom I have met have been all, more or less, bad men. They attempted to veil an unbridled immorality with an unblushing hypocrisy and a profane display of mouth-religion which, to an honest mind, seemed even more disgusting than the immorality itself. While it was apparent that not one particle of true religion had made its way into their gross minds, it was also evident that the spirit of sturdy manliness which was present in their savage forefathers found no place in their false, cowardly natures. . . . . .

"'It is not on the spread of Christianity that African missions can at present base their claim to our gratitude, respect, or support. . . . In many important districts where they have been at work for twenty years they can scarcely number in honest statistics twenty sincere Christians—that is to say, twenty natives understanding in any degree the doctrines or dogmas they have been taught and striving to shape their conduct by their new principles. In other parts of Africa, principally British possessions, where large numbers of nominal Christians exist, their religion is discredited by numbering among its adherents all the drunkards, liars, rogues, and unclean livers of the colony. In the oldest of our West African possessions all the unrepentant Magdalenes of the chief city are professing Christians, and the most notorious one in the place would boast that she never missed going to church on a communion Sunday.'

"Considerations of space prevent us following the missionary into other fields of his activity. The tale is pretty much the same wherever we turn. But we have said enough to show how grossly deceived the public are with reference to the doings of missionaries and the result of their missions. Far be it from us to say that there are not good and self-sacrificing men among them. But we assert that the fruit of their energies is so small, and the work left undone at home so great, that it is nothing less than a criminal act of human folly to give any special encouragement to the missionary movement."

RELIGIOUS NOTES.

As a result of the Japanese Buddhist mission to this country, instituted a year or so ago, a church called the "Dharma-Sangha of Buddha" has been established in San Francisco, with three branches in other Californian towns. In the San Francisco temple there is a membership of three hundred in the Young Men's Buddhist Association, mostly of Japanese. At an English service on Sundays, twenty or more Americans are present, of whom eleven have already been converted to Buddhism, and have openly professed that they "take their refuge in Buddha, in his gospel and in his order."

THE late Joseph Cook was celebrated for his positiveness, which those who did not admire him termed "cocksureness." The Boston *Pilot* relates several stories in illustration of this. It says: "When he went over to Scotland to demonstrate by practical experiment the dangerous effects of alcohol on the human brain, he beat up the white of an egg with spirits until the mass coagulated, but it did not convince his audience as he had expected. On the contrary, it only evoked from Professor Blackie the quiet remark: 'That seems to prove that whiskey must be good for softening of the brain.' But the cruelest sarcasm said of him was when Bill Nye demurely wrote: 'I understand that my friend the Rev. Joseph Cook has completed a thoughtful essay entitled 'A Bird's-Eye View of the Kingdom of Heaven?' Joseph was capable of looking patronizingly down on even that Dominion—or so his critics said."

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FOREIGN TOPICS.

FRANCE AND THE VATICAN.

THE passage of the Law of Associations bill by the French Senate, by a majority which (the despatches tell us) practically insures its approval by the President, has reopened the discussion of France's relation to the Roman Catholic Church, and particularly of the effect the new law will have on France's position as "Protector of the Church" throughout the world. The *Osservatore Cattolico* (Milan), one of the Italian organs of the Vatican, recently published what purported to be an official announcement that the Italian minister in Peking (the Marquis Raggi) had invited the Italian missionaries in China (the majority of whom have been sent out by the San Calocero Seminary, in Milan) to renounce the protection of France and place themselves under that of Italy. If they refuse to do so, the minister declared that, in the future, means would be taken to deprive them of French protection. The *Osservatore Cattolico* further declared that the seminary had been informed of the minister's action, that the Franciscan missionaries of Chan-Si had agreed to his plan, and that the society recently formed in Florence for the assistance of Italian missionaries in the Orient had assumed the care of these priests. Commenting on this report and the later official announcement that the Vatican has directed the maintenance of the *status quo* in the Far East, Alcide Ebray, writing in the *Journal des Débats* (Paris), says:

"Our right of protecting Catholic Christians in the extreme Orient has never, until quite recently, been contested, either by national governments concerned or by the Holy See. . . . Despite the clearly expressed wish of the Vatican, however, of late, Germany and Great Britain have begun to deny our right in this matter and to show their intention to assume the protection of their own missionaries. In the face of these pretensions, we have steadily kept to our point of view, that, without denying to foreign governments the right to look after their suppliants, whoever they may be and of whatever religion, we still hold the exclusive right to protect Catholic Christians of whatever nationality, and this right of protection applies particularly to missions and missionaries. If the claim of Germany and England to take from our protection their missionaries because these countries have a Protestant majority is justified in the slightest degree, it seems to us that this should give us a much more clearly defined, less contestable right in the case of Catholic nations."

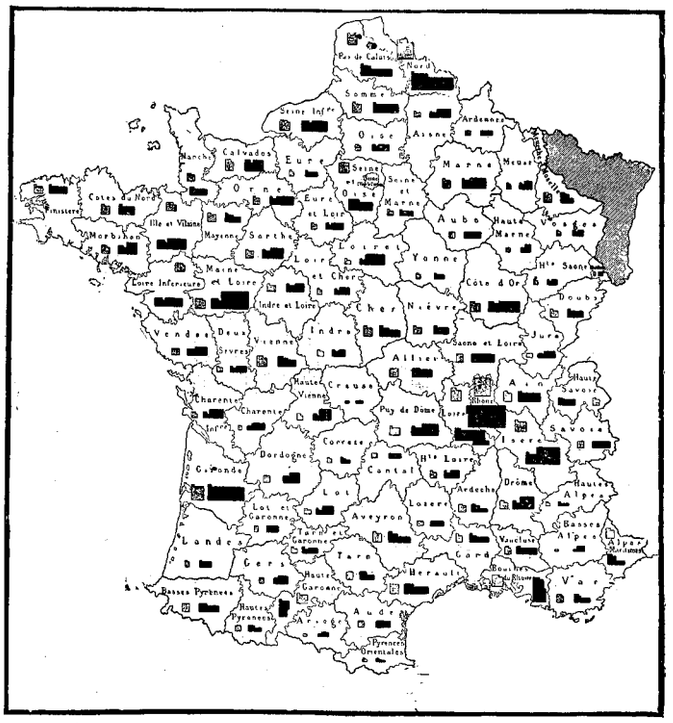
This writer does not believe that the French Government will accept the new situation. The *Débats*, in its editorial comment, however, declares that France has brought all this on herself. It also blames Premier Waldeck-Rousseau for the anti-clerical violence which has taken place in France since the associations bill was first submitted to the Chamber. Whether he wished it or not, says this journal, the Premier is responsible for this intolerance which has not only disgraced ecclesiastical France, but political France as well.

The Times (Bangkok, Siam), a paper published in English, under British auspices, believes that Germany is in a fair way to oust France from her position as protector of the church in the East. *The Times* quotes from a number of German journals, including the *Kölnische Zeitung* (Cologne), the *Trierische Landeszeitung* (Treves), and the *Germania* (Berlin) to the general effect that, while France's position was once a strong and beneficial one, her rôle in the East is now practically a dead letter. *The Times* points out, however, that the attitude of the Holy See "is and has always been consistently favorable to the protectorate exercised by France."

Commenting on the general character of the associations bill, *The Standard* (London) remarks:

"It will not affect purely French religious associations existing for a charitable purpose unless they refuse to apply for recognition. But it will strike with effect at such orders as the Assumptionist Brothers, who are under Vatican influence, and have used their funds for political purposes, and in a spirit of hostility to the republic. The most sincerely Roman Catholic monarchical government in Europe, either of this generation or of the past, would have refused to tolerate the insolent agitation carried on against the state of late years in France."

How to provide for the pious, self-sacrificing members of the proscribed orders, who have devoted most of their lives to religious work and now have no means of support, is a phase of the question that is causing a good deal of discussion in the more thoughtful and less prejudiced journals. A French Jesuit, writing in *The Saturday Review* (London), in answer to a review



The small shaded blocks in the above map show the amount of real estate held twenty years ago by the monastic orders in each department of France; the large black blocks show the amount held at the present time. —Courtesy of *The Outlook*.

of F. C. Conybeare's recent book, "Roman Catholicism as a Factor in European Politics," says on this point:

"The associations law threatens to bring the cruellest suffering upon thousands of defenseless women—to say nothing of the men—who believing that the religious vows of poverty, chastity, and obedience formed the most pleasing offering they could make to God, have irreparably shaped their lives and molded their characters in accordance with that deliberate choice. The French Government may or may not think fit, in their munificence, to bestow pensions on the dispersed monks and nuns. But can they give them back their youth, can they find them husbands and wives, or make the very idea of marriage tolerable to them; can they provide them anew in middle age with the love and affection of that home life which they freely bartered for certain spiritual goods, now to be taken away from them by force of law?"

The danger to the republic, which has been used as a reason for enacting the new law, this writer declares to be "a mere specious pretext":

"Menace to the republic there may be in some sense, for every priest is bound to teach that there are things which belong to God as well as things that belong to Cæsar, and that if Cæsar claim to dominate the conscience, the claim may be lawfully resisted. But the danger is not one that springs from the action of religious congregations or the teaching of Jesuit schools. It is inherent in the whole system of the Catholic Church and indeed in Puritanism or Mohammedanism or any other form of religion which is something more than a name. The complete severance of religion and politics is a chimera, whose unreality is nowhere

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more clearly apparent than in the history of English nonconformity. If the principle of the associations law is to be carried to its logical outcome, the state will have to prohibit confession altogether, and to declare that the last will and testament of any person known ever to have spoken to a priest shall be accounted null and void through presumption of undue influence."

The Times (London) agrees, in the main, with the above. It says: "Tho the French Government may have small care to deal tenderly with the folk who go into monasteries and convents, there are certain considerations, of policy as well as of morality, which can not easily be set aside."

The *Neue Freie Presse* (Vienna) congratulates M. Waldeck-Rousseau on being able to keep the ministry together for three years, despite the bitter religious controversy over the associations law; but the *Pester Lloyd* (Budapest) believes that a reaction will soon set in, and that the French premier is in by no means an enviable position. The *Frankfurter Zeitung* thinks France need apprehend no danger. The societies worth keeping, says this journal, will comply with the law. "The republic will suffer no loss if a congregation prefers to give up its activity or transfer it to another country rather than abide by the law of the land." The real, old Gallic spirit, almost smothered by the Napoleonic concordat in 1803, says the *Hamburger Nachrichten*, has at last reappeared. "It is now the church in the state, not the state living by permission of the church." The *Archives d' Israélites* (Paris) one of the organs of French Judaism, declares that, in all matters of religious toleration, but particularly in their treatment of the Jews, the French people seem to have advanced but little during the past century.—*Translations made for* THE LITERARY DIGEST.

NEW REPRESSIVE MEASURES AGAINST THE PRUSSIAN POLES.

THE recent action of the Prussian post-office authorities in refusing to deliver letters addressed in Polish, and the governmental order removing the Polish language from the curriculum of the schools of Posen, has brought out a good deal of comment from the Polish press of America. Polish journals in Prussia are, of course, not permitted by the authorities to discuss the matter freely. The *Dziennik Narodovy* (Chicago) observes that the German is not straining his mind to invent a new system for the destruction of everything Polish, but is only endeavoring to apply with better effect the system elaborated by Russia, and, "since he does not recoil from anything, it is not known who, in this effort to crush the Polish population, holds the palm—the Muscovite or the German."

The treatment of the Poles by the Prussian Government, this same journal holds, has proved that the Prussian jingoes have "lost all sense of decency and have simply become wild." The *Ameryka* (Toledo) says that the Poles have achieved a great feat. Since the times of Tacitus, the Germans have been looked upon as an intelligent, grave, and calm people. But now hatred to Poles and fear of the Pan-Polish agitation have brought the Germans to such a state that their mind performs the funniest somersaults. Papers heretofore looked upon as dignified are coming out with such wild and clearly silly projects that it is difficult to suppose that they could be written and printed by men of sound sense. For example, there is the project of a new division of the grand duchy of Posen and Western Prussia into new circuits; the renaming of these provinces North Silesia; the removal of the archiepiscopal see from Gniezno (the Archbishop of Gniezno was formerly primate of all Poland and is still venerated greatly by the Poles) to some place in Silesia. All this is evidently to kill the Polish agitation; but a better knowledge of the history of Poland subsequent to the partition would show the Germans that in Russian Poland everything of this kind has been tried before. Poland and Lithuania have already been divided into new governments and counties some four times; bishops have been removed, not to Silesia, but direct to Siberia; Roman Catholic churches have been changed into Orthodox churches; penalties have been imposed for speaking Polish on the street; "and there has been attained just this much, that to-day there are in the Muscovite empire just twice as many Poles as there were a hundred years ago." It will be the same thing with Prussian Poland, adds *Ameryka:* "Nations are the work of God. The hand of man can not kill a nation that wants to and can live. But the hand of man can breed in that nation feelings which it would perhaps never have conceived at all. It is evident that, since nothing is done in history without design, and since the Germans appear to be working hard to incur Polish hatred, Poles must learn to hate the Germans even more than they now do." If the Germans would treat the Poles fraternally, observing the constitution strictly, the aversion of the Poles toward the Germans would, most probably, disappear and Germanization would stare Prussian Poland in the face. But as it is now, concludes the *Ameryka*, "we not only need not fear Germanization, but, on the contrary, the Polish national spirit is growing fast and is bearing fine fruit. We need not grieve, therefore, at the German freaks in Prussian Poland. The result will be for our welfare and for Prussia's ill. Let them rage and bluster as much as they like. The Poland of the future may even be grateful to them for this compulsory school of patriotism."—*Translations made for* THE LITERARY DIGEST.

EUROPEAN FEAR OF AMERICAN COMMERCIAL COMPETITION.

THE relations, commercial and political, between Europe and the United States form the one subject in which almost every section of the older continent takes a lively and increasing interest. European journals are full of warnings against the growing commercial power of this country, of schemes for opposing it, and—in the case of fair-minded, fearless newspapers—of accounts of our triumphs in trade all over the world. The press of the Continent is particularly apprehensive. Scarcely a week passes but some influential German or Austrian journal has a serious article calling the attention of Europe to the trade preeminence of the United States. The utterances of Count Goluchowski, M. Leroy-Beaulieu, and Admiral Canevaro were recorded in THE LITERARY DIGEST of May 25. The latest appeal to Europe against this country appeared in a recent issue of the Munich *Allgemeine Zeitung*, one of the most conservative of German journals, written by Dr. Alexander von Peez, a Bavarian political economist. The weightiest and most enduring interest of the future for Europe, Dr. von Peez believes, will not be in China or in the Transvaal war, but in the race between the great industrial countries, England, Germany, and the United States. "Slowly has England grown commercially, more rapidly has Germany risen after gaining political unity and establishing the protective system, but like a storm is the forward movement of the United States." Dr. von Peez reviews the commercial progress of England and Germany, and then considers the United States, which has "risen in the New World with sinister rapidity." The American people, he declares, have had a splendid natural equipment. We quote as follows:

"Its [the American people's] nationality has its roots in Germanic traits. It received, either from its Celtic mixture or as a characteristic gift from American soil, its qualities of restlessness, assertiveness, and unexpectedness in action. The American has had the good luck, besides, to draw to himself from his two competitors a share of their own skill and of their own acquisitions, through emigration from Germany and England. From the combination of all these qualities has resulted the undoubted

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superiority of a mighty land, stretching from ocean to ocean, full of coal and iron and treasures of the soil, inhabited by a trained, numerous, and daring people, free from distraction, spiritually and morally, and ardently devoted to their various pursuits."

All three competing nations, Dr. von Peez continues, suffer from obstacles which hinder their free movement. Germany has China, England the Transvaal, and America the Philippines. The United States, however, he predicts, will be the first to throw off its burden, and then "the American industrial advance upon Europe will be fully manifested." Dr. von Peez then proceeds to consider the various commercial treaties and the tariff systems of Europe, and calls for careful study of American methods and conditions in order that Europe may be prepared to demand the renewal of her commercial agreements with America on advantageous terms. In agriculture and manufacturing, he says, the United States displays a consciousness of victory, and she is even now absorbing Europe's money. Despite her phenomenal success, however, the United States has "as yet not unbuckled one piece of the almost impenetrable armor in which she is encased, while demanding open doors of others everywhere." Europe's opportunity, he believes, will come with the renewal of the commercial treaties. We quote again:

"What should first be done in defense is to follow the example, in regard to tariffs and trade treaties, which the United States has set for us. At the European seashore (England is included herein) a tariff should be established counter to that of the Union, while the European nations should arrange tariffs touching each other which would not materially differ from those now existing. But only the restoration of the tripartite imperial alliance would offer all those guaranties which are requisite in a matter of such great importance. It is probable that the yet powerful but much-threatened Great Britain would not remain outside such a union."

The *Post* (Berlin) believes that a high-customs tariff and the abolition of the most-favored-nation clause in regard to America would bring Uncle Sam to terms. European nations, it says, all of which have to reckon with the American danger, must help Germany in this, so that the continent will obtain favorable tariffs by treaty. "In order to do this it is necessary that foreign countries [foreign to Germany], without listening to cosmopolitan free traders and without prejudice, should take up an examination of the tariff."

The report that one of the large New York banks intends to establish branches in the principal European cities is received with alarm by the *Politische Nachrichten* (Berlin). Germany must arm in time against such a danger, says this journal, and it calls for drastic reform of the Prussian Bourse law as the first necessary step. Dr. Vosburg-Rekow, whose volume on the commercial treaties which Germany will renew in 1903 called forth so much comment about a year ago, recently declared that Americans, "tho lacking in the superior technical education of the Germans, improve, thanks to their practical eye, upon our [the German] methods and apparatus." The Americans "have no thorough education, nor do they possess a modern industrial system as we Europeans understand the terms." "Theirs is rather the activity of an experimentalist than that of a trained craftsman; but a clever *faiseur*, if he have the assurance and some luck, may distance the educated master."

Dr. Vosburg-Rekow advocates a Russo-German commercial alliance against the United States, which alliance, he believes, would sooner or later be joined by England. This idea is strongly commended in a recent article in the *Kölnische Zeitung*, a journal which is often the mouthpiece of the German Foreign Office. The struggle for existence in Europe, says the Rhenish organ, demands that the exceptional position of the United States be abolished, or, at least, nullified. The United States is the most dangerous competitor Germany has in the iron trades, and the tariff policy of the empire must be framed with this in view. It is a matter of life and death now, concludes this journal; an entente with Russia would provide ways and means to compel America to conform to the commercial system of Europe.

One of the oldest and most widely circulated of German journals devoted to manufacturing is the *Confectionair* (Berlin). In a recent review of the condition of trade in the empire, it said (we quote from an American consular report):

"It is an unpleasant feeling when obliged to notice a body gradually overshadowing you whose growth you have formerly observed with the tolerant equanimity of a paternal patron. So long as the juvenile giant Uncle Sam walked in baby shoes, even during his period of rough boyhood when he scoffed at old Auntie Europe, but still could not do without her, we were not really angered, because the larger he grew the more goods he required of us. And we must admit he wasn't a bad chap, for he paid cash for all he got from us. But, sorry to say, that boy with the insatiable gizzard has in the mean time become a man who uses his own limbs. Like the fellow who wouldn't marry because he didn't want to support another man's daughter, Uncle Sam now can't see why he should maintain other countries' industries. . . .

"An ingeniousness unexampled in the world's history has, in less than a quarter of a century, developed an industry in the United States which, tho lacking tradition, has in many respects become worthy of imitation. What is wanting in tradition is doubly and threefold made up by means of machinery, by a talent for invention and organization, aided by more favorable natural resources and cheap raw materials.

"It is difficult to cope with all this. We can not prohibit the United States to develop their industries and gain a dizzy height by their gigantic capitalistic combines, nor can we inhibit their shameless tariff imposts on foreign goods which might compete in American markets, by which method foreign competition is simply barred. But what we positively should oppose is to be crowded out of our own markets through being undersold by the American industries. American exports to Europe are constantly getting more threatening. Even in articles of fashion, in which Europe dictates the style for all the world, the American manufacturers are beginning to compete with the European manufacturers in the latter's own markets."

The Vienna journals also are evidently deeply impressed by American commercial progress, particularly by Mr. J. Pierpont Morgan's vast enterprises. The *Allgemeine Zeitung*, one of the conservative newspapers of the Austrian capital, in commenting on a recent meeting of Bohemian manufacturers, "met in Prague to consider how to save Europe from America," declares that the United States has already begun her war of conquest on the Old World. The North American Union, it says, "aims at the subjugation of Europe and its conversion into an economic and commercial dependency of the United States. . . . The Americans are no longer content with the first version of the Monroe doctrine: 'America for the Americans.' The modern version, which derives its strength from the trust system, is 'America and Europe for the Americans.'" The *Allgemeine Zeitung* concludes by suggesting that "Pan-Europe, in the inevitable war with America, must imitate Napoleon I. and adopt a continental system of exclusion against the United States." *The Times* (London) regards this scheme as "preposterous and impracticable on its face." If it failed in the iron grasp of Napoleon, says *The Times*, it would hardly have much prospect of success in the hands of our old friend the Concert of Europe. It concludes:

"But if there is one thing more certain than another about this fantastic notion, it is that the Concert of Europe could not possibly be got to adopt it. If by any conceivable infatuation any of the continental Powers were to combine for such an end, the British empire would leave them to their fate and continue, as before, to trade with its American kinsfolk. Our interests, our traditions, and our inclination all dictate that course to us. With the markets of Great Britain and of her colonies remaining open, the suggested *Weltboycott* against America does not wear a very hopeful aspect."

Another Viennese journal, the *Neues Tageblatt*, strongly ad-

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vocates a European customs league against American competition, a danger, it declares, grave enough to unite the Dual and Triple Alliances and even France and Germany. America, says the *Tageblatt*, is the common enemy, "an enemy so formidable that each European country must succumb unless leagued with the rest of Europe." Even united Europe, it believes, will have a hard fight.

The French press also show signs of alarm. In an editorial under the title, "The Yankee Peril," the *Presse* (Paris), which is, however, somewhat given to sensationalism, says that the Japanese war and the recent Chinese expedition have shown that the "yellow peril" has passed; but the Yankee peril "threatens all Europe, particularly the commerce of England and France." France, declares the *Presse*, should raise the duty on all American goods. The politics of America, says the *Temps* (Paris), are, first of all, commercial, and we need not expect the Yankees to stop at anything. They showed their hand in this respect in China. M. Leroy-Beaulieu also sees our "big commercial destiny." When the Nicaragua canal is completed, he predicts in the *Économiste Française* (Paris), "China will, for economic purposes, become an American colony." The *Illustration*, the leading popular illustrated paper of Paris, in a recent issue, has a long biographical and descriptive article, illustrated, on Mr. J. P. Morgan, whom it calls one of the wonders of the world, and the true type of American civilization to-day. When the respective resources of the two continents are considered, the *Discusion* (Havana) believes that the absurdity of a European anti-American commercial combination will be evident. *España Moderna* (Madrid) also declares that it is a mere chimera which can never be realized. Hector Depassé, the French economist, has a two-page article in the *Revue Bleue* (Paris) to prove the same thing, pointing out that mutual jealousies will probably always prevent any real concerted action by Europe.

British journals generally admit that American competition is pressing England hard, but argue that John Bull can lose a good deal without suffering seriously, and, after all, as *The St. James's Gazette* (London) puts it, "it's all in the family, the great Anglo-Saxon household; and we had rather be beaten by the Americans than by any other people."

Whatever the American can not do, says *The Saturday Review* (London) in a sarcastic article, he can trade. "Get him on trade, and it is impossible not to feel, we can hardly say veneration, but certainly respect, blent with something even of awe." Says this journal further:

"Dismiss culture and tone, freedom, equality, and all such figments, and get down to a hard-cash transaction, and you see the American at his best. There in fact he becomes very great; and it is absolutely absurd to take him in any other way. The production of wealth is the one thing to which the American people has really given its mind, and, circumstances being at the same time entirely favorable, it has succeeded to its own huge admiration and the world's absolute dismay. No other nation has succeeded to the same extent in the same time, but no other nation has so entirely given itself over to the making of wealth as the whole duty of a people. Never has there been a people in which the discrepancy between their performance as traders and their achievements in every other capacity has been so great. In that respect the United States are a portent."

The British empire, says *Money*, the financial journal of London, is far from being on its last legs as a result of the competition of "such mushroom nations as Germany and the United States." It is quite possible, declares *The Spectator* (London), that the enterprising American millionaire, without exactly intending it, may become a great nuisance to the world:

"Those who come closer to their proceedings than we can pretend to do, declare that American millionaires have learned from long experience, especially in the rate-cutting wars, an incurable distrust of each other, that their feuds often outlast their battles, and that they will, when provoked, fight like the old barons, for prizes which they know from the first are not worth the expenditure and the risks they are certain to incur. To use the old terminology, they feel dishonored if they reject a challenge, they will fight for a reputation which is to them quite real, and if they can not plead that they fight 'for their ladye's eyes,' they can and do plead that the jeering of their acquaintance and rivals because they have shown the white feather is to them intolerable."

The Daily Mail (London) thinks that the Briton had better give it up. Why, says this journal, the grumbling Englishman sits in an office which, if it is up to date, is fitted, from desk to door-mat, with American-made furniture. "One sits on a Nebraskan swivel chair before a Michigan roll-top desk, writing one's letters on a Syracuse typewriter, signing them with a New York fountain pen, and drying with a blotting-sheet from New England. The letter copies are put away in files manufactured in Grand Rapids."—*Translations made for* THE LITERARY DIGEST.

"HARDHEARTED" AMERICAN BENEFACTORS.

THE benefactions of American millionaires in recent years have naturally attracted the attention of European writers, but what they say on the subject is not undivided praise. A representative voice of this kind is that of Emil Löbb, in *Über Land und Meer* (Leipzig), who under the title of "Hardhearted Benefactors" purposes to give what he calls "a contribution to the psychology of Americanism." Among other things he says:

"Recently the multimillionaire Armour died in Chicago, a typical hardhearted American benefactor, who gave millions, but not

TO DIE RICH AS TO DIE DISGRACED
DOLLARS FOR DONATIONS
SKIBO JULY 10th 1901
ANDREW CARNEGIE CANNOT DECIDE HOW TO GIVE AWAY HIS
$275,000,000

"IF IT'S SO EASY, WHAT WOULD *you* DO?"
—*The New York World.*

to the poor or the needy or those who could not help themselves. He had declared that he would not give his wealth to 'the old sinners who could be of no use; but would provide for the needs and the development of the coming generations and the wants of the children.' The American benefactor turns his attention not to the sick and the weak, the halt and the blind, to the real objects of charity, but he spends his money on the strong and the hopeful, by establishing universities, founding libraries, schools, museums, etc. He looks only to the possibilities of the future.

"This idea of hardhearted benevolence has also been transplanted from America to Europe. When Alfred Nobel died in St. Remo, he left a fortune of fifty million francs for public purposes. Not one penny was given to hospitals, or institutions for the blind or other sufferers, or old folks' homes and establishments of this kind; but the whole sum is to be used for the advancement of scientific research, for literary work, and similar purposes. Seemingly this conduct is in accordance with the principles of the philosophy of Nietszche, altho in reality there is an inner discrepancy between them. For the demented philosopher, the multitude of the weak existed only for the fertilizing of the strong; but the American type of charity aims to raise the lowly and the weak of the coming generation to a higher plane.

"Probably the best representative of this kind of neighborly love is found in Carnegie, who has also published a catechism of his faith. His magnificent offer for the founding of libraries in New York, as also his other gifts, show that he does not believe in giving except to those who are able to do something for themselves. Only in exceptional cases does he give for sweet charity's sake. This new feature of American life and faith is one that must not be blindly imitated without further investigation."
—*Translation made for* THE LITERARY DIGEST.

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MISCELLANEOUS.

THE LOVE-LETTERS OF BISMARCK.

TO those who have thought of Bismarck in no other light than as the Iron Chancellor, the creator of German unity, the mentor of emperors, "The Love-Letters of Bismarck" will disclose a new and unexpected aspect. These letters date from December, 1846, when a letter was sent by him to Herr von Puttkamer, asking for the hand of the latter's daughter Johanna. This letter seems to have been written to remove a certain amount of disfavor with which the writer's suit was looked upon; for he goes to great length in giving information about himself. He admits having formerly held skeptical views, but assures his correspondent that a great change has come over his religious opinions, and that he is now a sincere believer in Christianity and the efficacy of prayer. The reply to this letter left the ultimate decision of Herr von Puttkamer in doubt, while inviting the young man to visit him in Reinfeld. As the result of this visit, Bismarck's personality at close range overcame all objections, and he gained his heart's desire.

The first letter to Fraulein von Puttkamer is prosaic; indeed, it treats of the miscarriage of some sausages, and is not especially interesting. Judging from subsequent letters, her coming into his life wrought a great change in him. Writing to her April 28, 1847, in a tone of regret for his past, he says:

"I was full to overflowing of anguish and remorse as I recalled the lazy indifference and the blind mania for pleasure in which I had squandered all the abundant gifts of youth, talent, fortune, and health, without purpose and without result, until I looked to you, my beloved, to receive into the haven of your unprofaned heart the wretch whose rich cargo I in my pride had recklessly thrown overboard."

In another letter we find him saying in the same strain: "Pictures of my wild past life arose in me as tho they would banish me from you."

We see the love of the linguist in his way of addressing his adored one. At one time he calls her, "Mon adorei Jeanneton," at another time "Giovanna Mia," "Jeanne la Mechante," or "Dearest, only beloved Juanita"; and he makes it evident that the Fraulein was a brunette of a most decided type, for he salutes her as "Jeanna le noir" and "Black Sun." Anent this latter epithet he queries: "How can black give light?" and answers: "Only in the form of polished ebony or lava. Smooth and hard as that you are not; therefore my metaphor of the black sun is false. Are you not rather a dark, warm summer night, with fragrance of flowers and heat lightning?"

Fraulein von Puttkamer's letters begin to increase in size, and Bismarck comments thus: "When I saw your letter the first time it was one page long; the next time it was two; and now it is three. Let it keep on growing until it comes to be as big as a volume." The young lady seems to have had occasional fits of gloom. It is evident that she let some expression of doubt of her lover escape her, for we find him writing in reply:

"You are right, my heart, mistrust is the bitterest, most terrible torment. . . . Somewhere it is written; He who does not love his neighbor whom he sees, how shall he love God whom he does not see? I should like to say the same thing in reference to confidence instead of love. We have even in the distrustful legal system the adage, Let every one be regarded as good until he is shown to be bad. So, then, if you wish to be nothing more than a hard-hearted judge with reference to me, you see you should trust me until you have learned by experience that I deserve mistrust. But if you love me, you should forgive me seven times seventy times, even if I have actually sinned against you."

In the same letter:

"I am really at war with myself as to whether or no, assuming that the danger from ice and water has passed by the 3d of March, I shall postpone the sessions which I have after that and employ the time up to the 20th in going to see you, my heart. . . . That which opposes itself to this plan is a being I know little about otherwise—it is avarice, the root of all evil. This winter I have bothered myself somewhat more than usual about the care of the poor in this neighborhood, and have found sufferings that could not be worse, if not in my village, at least in the neighboring town of Jerichow. When I think how one dollar helps along such a hunger-stricken family for weeks, it seems to me almost like a theft from the poor who are hungry and cold if I spend thirty dollars to make the journey."

She expresses regret for a letter she has written him. He reassures her and in his reply says:

"I found nothing in it that was not dear to me, or that could have been dearer. And were it otherwise [that is, if there had been faults], where should you in future find a breast on which to disburden your own of that which oppresses it, if not with me? Who is more bound by his duty, who is more justified in sharing suffering and anxiety with you, bearing your sicknesses, your faults, than I who have obeyed my impulse to do this voluntarily, without being compelled to it through the obligation of relationship or other duty? . . . Trust me unreservedly in the conviction that I accept everything that comes from you with a deep love that may be either glad or patient. Do not keep your gloomy thoughts for yourself while you look on me with cheerful brow and merry eyes, but share with me in word and look what you have in your heart, whether it be blessing or sorrow."

We glean from the pages before us how varied and extensive has been his reading. He quotes from Byron and Moore, with here and there a quotation in the Italian and French languages. He confesses to being superstitious, for on one occasion, as he was about to break the seal of a letter just received from the young lady, an old English clock he possessed stopped suddenly. He has also had a dream which causes him much disquietude. In his next letter to her he mentions the circumstance of the "old calamitous clock," and entreats: "Write me immediately that you are well and in good spirits. I had such a hateful dream, that Moritz had said to you that it was all up with us, for we were lost together because my faith was not correct and firm, and you shoved me into the rolling sea from the plank which I had seized in the shipwreck, because you feared it would not support us both, and you turned from me and I was once more as I used to be, only poorer by loss of a hope and of a friend. When I woke up, I smiled with the accepted lover's complacency."

Fraulein von Puttkamer is exercised about her own reticence, and asks whether a locked or secretive heart is a very bad thing. His answer is somewhat qualified. He writes:

"The dividing line between reticence and deceit, or even untruthfulness, it is not always easy to draw, and every one must adopt a rule of conduct that he can justify in his own experience. In ordinary intercourse, politeness imposes dissimulations enough, and a certain perfection in these seems to me very desirable. Toward those who are greatly troubled and anxious when we are sick our love leads us to employ such dissimulation, to spare them pain; still oftener a lack of confidence is the occasion in cases where this is regarded very unfavorably, particularly toward parents. Most mothers shed secret tears during the period when they must perceive that their children gradually—perhaps against their wish, and with struggles to secure the contrary result—loosen the ties which bind them to her heart, and become colder and more reserved even toward her who formerly directed or knew every emotion of the childish spirit. This constitutes a new fall of man, or a sort of reproduction, in the experience of every child, of our first parents' transgression, in that the child comes to take the view that it must cover its nakedness from its mother, and so veils itself."

Characteristics of all his letters is the cheerful strain in which he speaks of events with evident pains to counteract the pessimism of his inamorata, who apparently is a young lady who "borrows trouble." He writes her a sermon on cheerfulness and says: "If 'fairest things soonest fleet and die,' then that is a reason the more for not spoiling the time while they are yours by self-torment about the possibility of their loss; be thankful for them rather and receptive." In his last letter, written before marriage, Bismarck deplores the fact that when the bans were cried in Shönhausen he could remember but two of her names. "The other six," he writes, "you must teach me better. Farewell, my heart!"

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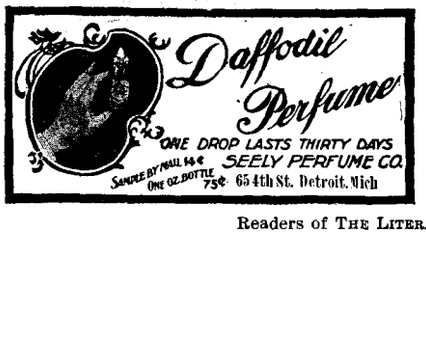

BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"China and the Allies."—A. Henry Savage Landor. (Charles Scribner's Sons, $7.50.)

"Gloria Deo." (Funk & Wagnalls Co., $1.25.)

"A Little Book of Tribune Verse."—Eugene Field. (Tandy, Wheeler & Co., $1.50)

"A Romance in Meditation."—Elaine L. Field. (The Abbey Press, $0.50.)

"First Years in Handicraft.—Walter J. Kenyon. (The Baker & Taylor Co., $1.00.)

"Following Christ."—Floyd W. Tompkins, S.T.D. (George W. Jacobs & Co., $0.50.)

"The Great Mystery."—Elizabeth M. and William H. Jefferys. (George W. Jacobs & Co., $0.75.)

"New Modes of Thought."—C. T. Stockwell. (James H. West Co., $1.00.)

"A Little Lower than the Angels."—Clarence Lathbury. (Swedenborg Publishing Association, $0.40.)

"A Summer Hymnal."—J. Trotwood Moore. (Henry T. Coates & Co., $1.25.)

"International Handbooks to the New Testament."—Edited by Orello Cone, D.D. (G. P. Putnam's Sons, $2.00.)

"Birds of the Bible."—Madison C. Peters, D.D. (The Baker & Taylor Co., $0.50.)

"Why I Became a Baptist."—Madison C. Peters, D.D. (The Baker & Taylor Co., $0.50)

"Irene, and Other Poems."—W. Keppel Honnywill. ("South Eastern Herald" office, London.)

"The Kidnapped Millionaires."—Frederick U. Adams. (Lothrop Publishing Co., $1.50.)

"Crankisms."—L. deV. Matthewman and Claire V. Deviggins. (Henry T. Coates & Co., $1.00.)

CURRENT POETRY.

Polyphemus.

While at Aci Reale, Sicily, in December, 1898, Mr. Alfred Austin, poet laureate, wrote a dramatic poem which he called "Polyphemus," and which is published in *The North American Review* (July). As an introduction, the following prose lines precede the poem:

"The Cyclops, Polyphemus, son of Neptune and Thoösa, dwelt alone in a cavern on the slopes of Mount Etna, and passionately loved the nymph Galatea. But she loved, and was loved by, the beautiful shepherd boy, Acis, and sported with him on the mountain and in the sea. Polyphemus, in a transport of ungovernable jealousy, sought to destroy both by hurling on them a rock torn from the flanks of Etna. But the gods interposed, and changed Galatea into a mermaid and Acis into a hillside stream, so that the twain might never be separated."

The lyrical touches in the poem are centered about Galatea and Acis. Here is Galatea's song of invitation to Acis:

"Follow me, Acis, follow me, follow,
Over the hillock and down by the hollow!
Follow me, follow, where musk-rose and myrtle

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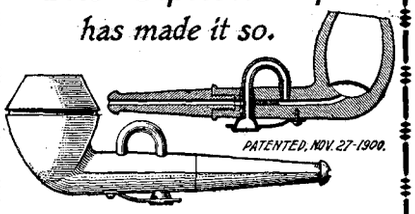

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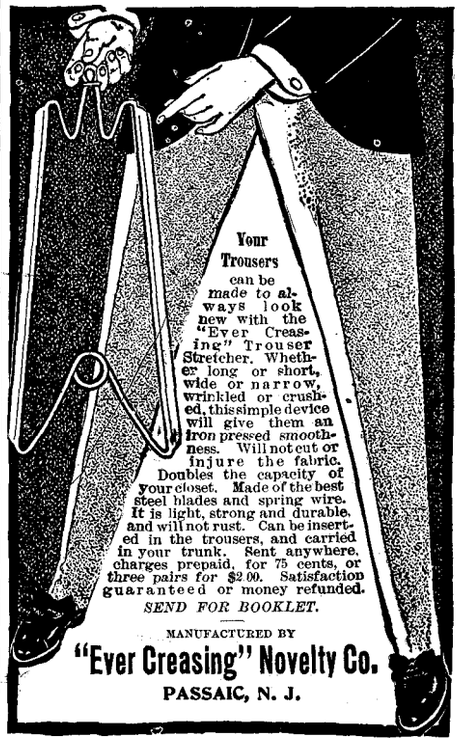
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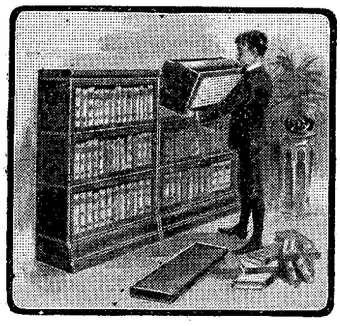

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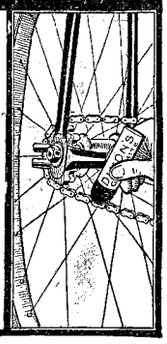

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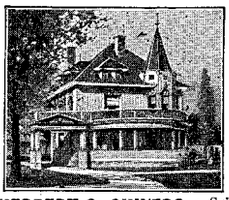

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Entangle my tresses and catch in my kirtle;
Onward where cistus and cyclamen mingle,
And hemlock and asphodel gleam in the dingle,
Down to the dip where the brook bends and babbles,
The water-hen nests, and her callow brood dabbles;
Under the labyrinth hazelnut cover,
Follow me, follow, my light-footed lover!
Thence to the open where sunlight is sweeter,
And there we will prove which is lither and fleeter;
Past the bruised rosemary look for and find me;
Track me and trace by the fragrance behind me.
See! I am breathless; so hither, and hold me,
And close to your tenderness fondle and fold me.
This is the oldest and sweetest of blisses,
To be followed, and caught, and pay forfeit of kisses;
So follow me, follow!"

The following lines are Acis's call to the sleeping Galatea:

"Wake, Galatea, now wake from your dreaming!
On beach and on breaker the moonlight is streaming.
Down in the lucent tide mermaids are singing,
And the seaweed above them is swaying and swinging!
Melody rises and rolls through the shingle,
Where sweet wave and salt wave have meeting and mingle.
Sweetest one, fleetest one, fleetest and fairest,
Come where the black rocks are bleakest and barest,
But curve for your coming twixt billow and billow
The softest of couches, with foam-fringe for pillow!
Through the wave, 'neath the wave, over and over.
Dive where the coral gleams pink as the clover
I gathered and gave you from Proserpine's garden,
When Love had displeased you, and prayed you for pardon.
Wake from your dreaming and haste to the haven,
Where smoothly with gold sand the sea-floor is paven.
Loosen your girdle, and lengthen your tresses,
And glide through the water that curls and caresses.
Float we and flow we, but moved by its motion,
Till we and the moonlight are one with the ocean.
Wake, Galatea!"

Polyphemus, meditating on the love of Galatea and Acis, bemoans his own lot as follows:

"Now is the hour when most I feel how lone
It is to be a bastard of the gods,
Not wholly human, yet not quite divine,
Celestially fathered, yet shut out
From the serene of Heaven! . . . . .
Nymphs as fair as she
Whom strenuous Neptune forcibly bewitched
To be my mother, willingly to me
In adolescent days subdued their hearts
And sported with my strength, for I could bear,
Aye, and could carry still, their flimsy forms
Straight up the lava-loops, and let them gaze
Into the jaws of Etna! That sleek pair,
Who flout me with their fondlings, I could ride
One upon either shoulder, round and round
The various isle, plain, pasture, promontory,
Orchard, and sun-burnt bluff, or thuswise wade
Through torrents raging with the melted snow
From nor'ward rampart ranges. But they love
Only to toy and trifle in the vale.
Heaven is too lofty for their dwarf desires,
And I too vast for puny purposes."

Harvest.

By WILLIAM WATSON.

A naked people in captivity;
A land where Desolation hath her throne;
The wrath that is, the rage that is to be:
Our fruits, whereby we are known.

—London *Speaker*.

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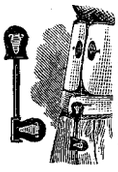

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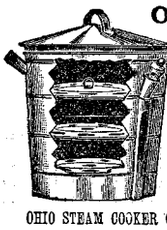

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MORE OR LESS PUNGENT.

The End of the Game.—"I can't stand the racquet," as the tired tennis-ball said.—London *Punch*.

His Title.—MRS. CAWKER: "What is the proper style of addressing an admiral?"

MR. CAWKER: "Your warship."—*Tit-Bits*.

Conclusions.—"I conclude that's a fly," said the young trout. "You are right, my dear," said its mother, "but never jump at conclusions."—*Exchange*.

His Request.—TRAVELER (at Euston Station): "I want to take the next train to Liverpool."

THE MERRY BOOKING-CLERK: "Sorry, sir, but we can't spare it."—*Tit-Bits*.

At Midnight.—HOUSEHOLDER (to suspicious character): "What do you want?"

SUSPICIOUS CHARACTER (thoughtfully): "Well, I dunno; what yer got?"—*Harlem Life*.

The Best He Could Do.—MRS. FARMER: "I have several odd jobs I want done!"

WEARY WILLY: "T'anks, mum! If I see any odd tramps I'll send 'em round!"—*Puck*.

A Narrow Escape.—FIRST CHUM: "A mad dog saved my life once."

SECOND CHUM: "Rubbish! How?"

FIRST CHUM: "Didn't bite me."—*Tit-Bits*.

Current Events.

Foreign.

CHINA.

July 12.—Secretary Hay gives instructions to Mr. Rockhill to support the Japanese application for an enlargement of their indemnity to be paid by China from 46,000,000 yen to 54,000,000 yen, to cover the depreciation in Japanese bonds; rumors of another threatened "Boxer" uprising are not regarded seriously.

Juiy 13.—Chinese officials at Peking are making elaborate preparations for the return of the Emperor to the capital. Li Hung Chang requests the withdrawal of the foreign troops by August 15.

SOUTH AFRICA.

July 8.—Scheeper's Boer commando occupies Murraysburg, about the middle of Cape Colony, and burns the public buildings and homes.

July 9.—Four Boer prisoners brought to Bloemfontein report that Generals Botha, Delarey and De Wet recently held a conference near the Vaal River; martial law prevails on the island of Bermuda, where the Boer prisoners are guarded by gunboats.

July 10.—Mail advices in London state that in the recent fight at Ulakfontein 174 men were put out of action, and the British forces were compelled to retreat.

July 12.—The Boers capture a 7-pounder in a fight near Houtkop, but are driven off; the British loss is three killed and seven wounded.

July 13.—General Methuen defeats the Boers in an engagement near Neerust; General Kitchener reports the capture of ex-President Steyn's brother and of the papers of the Orange River government.

OTHER FOREIGN NEWS.

July 8.—A visit paid by Lord Rosebery to King Edward in London gives rise to renewed statements regarding the former premier's return to political life; he denies rumors of an impending marriage.

The British steamer *Delmar*, from Dundee, goes ashore on the east coast of Newfoundland; no lives are lost.

Consul-General Stowe, at Cape Town, South Africa, resigns his post.

July 9.—A conference of Liberal leaders at the Reform Club in London is harmonious; a

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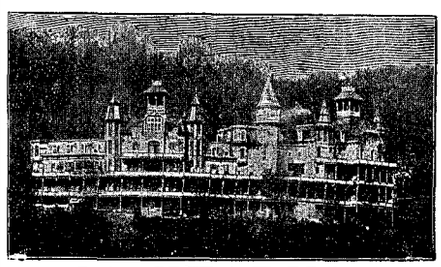

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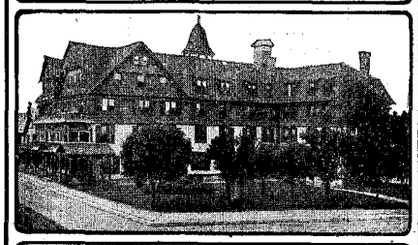

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vote of confidence in the leadership of Sir Henry Campbell-Bannerman is adopted.

Ambassador White makes public his intention of resigning his post in Berlin in the near future.

July 10.—Sir William Vernon Harcourt makes a forcible attack on the Government in the House of Commons.

American indemnity claims against Turkey are satisfactorily settled by the payment of $95,000 to Mr. Leishman, the United States Minister at Constantinople.

A meeting at the Guildhall, called by the Lord Mayor of London, is enthusiastic in its support of the governmental policy in South Africa.

Spanish riots continue; martial law is proclaimed in Seville.

July 11.—Three hundred are killed in fights at Juelpart, a Korean island, the trouble originating in disputes between the natives and the missionaries.

Great heat prevails in London and on the Continent; many prostrations are reported.

July 12.—King Charles of Portugal, in the presence of the Portuguese Cabinet Ministers and others, inaugurates an international meteorological observatory at Porta del Gada, in the Azores.

July 13.—*Shamrock II.* defeats *Shamrock I.* in a race off the Firth of Clyde; Harrow defeats Eton at cricket; the Pennsylvania crew defeats Dublin University at Killarney.

J. P. Morgan purchases the Chilian section of the Transandine Railroad.

July 14.—A monument to Commodore Perry is unveiled at Kurihana, American and Japanese warships taking part in the ceremony.

Domestic.

DOMESTIC NEWS.

July 8.—Frederick D. White, son of Ambassador Andrew D. White, commits suicide at his home in Syracuse.

Eighteen separate meetings take place at the Christian Endeavor Convention in Cincinnati; the Rev. Dr. M. J. Kleine is elected president of the Pennsylvania Christian Endeavor Union.

In a race at Newport the *Constitution* beats the *Columbia* by three miles and the *Independence* by nine miles.

July 9.—The Chinese Government files an indemity claim for $500,000 against the United States on account of alleged outrages on Chinese in Butte, Mont., in 1886.

The National Educational Association begins its annual sessions in Detroit.

July 10.—Fourteen are killed and many injured in a train collision on the Chicago and Alton Railroad about one hundred miles east of Kansas City.

The Ohio Democratic State Convention, at Columbus, nominates a ticket headed by Colonel James Kilbourne for governor, and repudiates Bryan and the Kansas City platform.

The greatest heat ever officially recorded in Chicago is registered by the government thermometer, the temperature reaching 100½ degrees.

July 11.—South Carolina brings suit against the Government for the return of all the liquor taxes collected in the State since the dispensary law went into effect.

Alfred B. Kittredge is appointed to succeed the late United States Senator Kyle by the governor of South Dakota.

Several thousand steel workers are still out on strike; a conference at Pittsburg between employers and men is fruitless.

July 12.—Secretary Hay receives assurance from every government concerned that the invitation to the Pan-American Congress has been accepted in good faith.

Drouth prevails in the Western States; in Kansas the almost total destruction of the corn crop is reported.

July 13.—The negotiations to settle the differences between the steel corporation and the men are broken off at Pittsburg, and a general strike is looked for.

Secretary Root starts for the West on a tour of inspection of military posts.

AMERICAN DEPENDENCIES.

July 9.—*Cuba:* A copy of the Cuban Constitution is sent to the War Department of the United States, and it is believed will be ac-

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Those planning a trip to Buffalo and Pan-American Exposition this year should make arrangements to take in one of the popular side trips offered by the Grand Trunk Railway to the most beautiful and healthful summer resorts, situated in the "Highlands of Ontario," located 1000 feet above sea level, a few hours' run from Buffalo. Good hotel accommodation, magnificent scenery, perfect immunity from Hay Fever; a place where Health and Pleasure go hand in hand. The Highlands of Ontario include the following well-known and popular districts:—"Muskoka Lakes," "Lake of Bays," "Magnetawan River," "30,000 Islands of the Georgian Bay," "Kawartha Lakes" and the region around "Lakes Simcoe and Couchiching."

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ceptable; a strongly conservative commission to draw up an electoral law is appointed by the Cuban Constitutional Convention.

July 13.—*Porto Rico:* It is stated that Governor Allen, who is on his way to the United States with the Porto Rican free-trade resolution, will resign soon after his arrival, and probably be succeeded by William H. Hunt, secretary of the insular government.

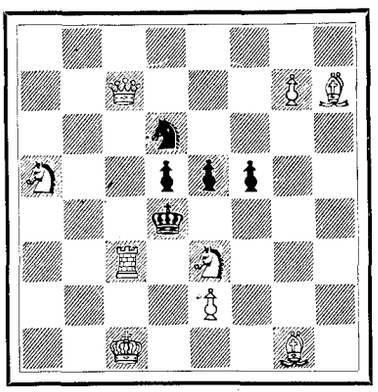
CHESS.

[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 573.

By E. J. WINTER-WOOD.

Black—Five Pieces.



White—Nine Pieces.

8; 2Q3PB; 3S4; S2ppp2; 3k4; 2R1S3; 4P3; 2K3B1.

White mates in two moves.

The B. C. M., in noticing the Winter-Wood problem calls attention to a problem by J. Pierce, published in *Chess-Chips*, 1878, and says: "Had the Judge known of the existence of the Pierce position, we feel sure that some other problem would have taken the prize." *The B. C. M.*, however, does not believe that Mr. Winter-Wood knew of the old problem.

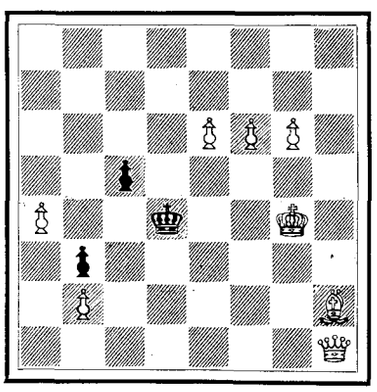
THE PIERCE PROBLEM.

8; 2Q5; 3S4; 3pp3; 3k4; 1pR1S3; 1S3B2; 2K5.

Problem 574.

By G. J. SLATER.

Black—Three Pieces.



White—Eight Pieces.

8; 8; 4PPP1; 2p5; P2k2K1; 1p6; 1P5B; 7Q.

White mates in three moves.

These problems received the prizes for the best two-mover and best three-mover in the half-yearly competition of *Cricket and Football Field*, Bolton, Eng.

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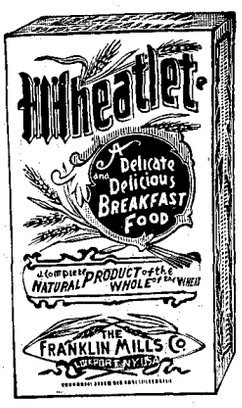
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A Battle of Giants.

PLAYED IN VIENNA, 1882.

The Game and Analysis from the Steinitz Memorial Book.

	WINAWER. *White.*	STEINITZ. *Black.*		WINAWER. *White.*	STEINITZ. *Black.*
1	P—K 4	P—K 4	35	R-Q R sq	K—K 4
2	Kt—K B 3	Kt—Q B 3	36	P-K R 3(k)	R—R 5
3	Kt—B 3	P—K Kt 3	37	P—B 3	B—B 5
4	P—Q 4	P x P	38	B—B 2	R—R 3
5	Kt x P	B—Kt 2	39	P-Kt 4 (l)	P—R 5
6	Kt x Kt(a)	Kt P x Kt	40	P—R 4	R—Kt 3
7	B—Q 3	Kt—K 2	41	R-Q Kt sq	R x R
8	Castles	P—Q 3	42	B x R	B—B 8
9	Q—K sq	Castles	43	K—B 3	P—Kt 4 (m)
10	P—B 3	P—K R 3	44	B—R 2	P—B 3
11	B—K 3	K—R 2	45	B—B 7	B—Q 6 !
12	Q—Q 2	P—K B 4	46	K—B 2(n)	K—B 5 (o)
13	Q R—K sq	P x P (b)	47	P—R 5	B x P (p)
14	P x P	R x R ch	48	B—B 4	P—Q 4
15	R x R	B—K 3	49	B—R 6	P—B 4
16	Kt—K 2	P—B 4	50	B—B 8	P—B 5
17	Kt—B 4	B—Kt sq	51	B—R 6	K—K 4
18	P—Q Kt 3	Q—Q 2	52	B—Kt 7	P—Q 5
19	R—B 3	R—K B sq	53	P x P	K x P
20	R—R 3	B—B 2	54	K—K 2	B—Q 6 ch
21	Kt—Q 5(c)	P—K R 4(d)	55	K—K sq	P—B 6
22	Kt x Kt	Q x Kt	56	B—B 8	K—K 6
23	R—B 3	K—Kt sq	57	K—Q sq	K—B 7
24	B—K Kt 5	Q—K 4 (e)	58	B—B 5	B x P
25	B—R 6	R—K sq (f)	59	K—B 2	B—B 8
26	B x B	K x B	60	K x P	B x P
27	Q—B 4(g)	Q x Q	61	K—Q 4	B—Kt 7
28	R x Q	P—B 5 (h)	62	K—K 5	P—R 6
29	P x P	R—K 4	63	K—B 6	P—R 7
30	R—B sq	R—Q B 4 (i)	64	K x P	P Queens
31	K—B 2	B x P	65	K—Kt 6	K—B 6
32	K—K 3	B—K 3	66	P—Kt 5	K—B 5
33	R-Q Kt sq	K—B 3		Resigns.	
34	P—Q R 3	R—R 4			

(a) Winawer hardly ever misses an opportunity to double a Pawn, hence this exchange in preference to P—Q 4.

(b) This isolates the K P, but he subjects himself thereby to a vehement attack.

(c) The sacrifice of the Kt which he threatened is no longer feasible after Black's last move: 21 Kt x P, Kt x Kt; 22 B x R P, R—K R 8.

(d) His only move. Kt—Kt sq would prove fatal because of 22 B x R P.

(e) If Q—Q 2, then 25 B—B 6.

(f) To arrive at a true appreciation of the situation one must bear in mind that Steinitz had to win this game at all hazards, as a Draw would have left Winawer sole winner of the first prize. To accomplish this task seems next to impossible. But few Chess-players would take White for choice, as Black is on the defensive and dare not play to win the Pawn:

25	.....	Q—R 8 ch	28	Q—B 3 ch K—Kt sq
26	R—B sq	Q x R P	29	R—R sq
27	B x B	K x B		Wins the Queen.

In this predicament Steinitz formed one of the most profound and ingenious combinations on record, of which the above is the initial move.

(g) With the position perfectly even, to say the least, with to all outward appearances nothing at all threatening, why should not White exchange Queens, when a Draw means first prize? But that was just what Steinitz had expected, desired, and figured upon.

(h) A thunderbolt from out the blue! White can not help his Pawns being broken up; the goal within reach vanishes away, and he has to struggle anew, with defeat staring him in the face.

(i) Black never relaxes. R—R 4 were decidedly inferior.

31	R—Kt sq	K—B 3	35	P—K 5 P x P
32	R—Kt 7	P—B 4	36	B—K 4 with
33	R—Q 7	K—K 3		a powerful
34	R—B 7	R x P		attack.

(k) P—B 3 deserves preference.

(l) White is limited in the choice of his moves, which threaten to become exhausted. The above is not good, for the reason that all his Pawns are on squares bearing the color of the hostile Bishop.

(m) The fruit is not ripe yet. B x P? 44 B—Q 3.

(n) No use trying to defend the Pawn; 46 B—Kt 6, P—Q 4.

(o) Black is in no hurry to capture the Pawn, as it can not be saved.

(p) At last he reaps the reward for his grand combination, initiated a score of moves before. The game is now won without further difficulty.

MORPHINE Opium habits permanently cured at home. No loss of time from business —no relapses. Free sample and book (in plain sealed envelope). Describe case. DR. PURDY, Room 6, Binz Building, Houston, Texas.

Solution of Problems.

No. 569.

1.	B—B 7 / K—B 6	2.	Kt x P, dis. ch / Any	3. Kt—B 5, mate
1.	..... / K—K 5	2.	Kt—Kt 4 / K—K 6 (must)	3. R—K 2, mate

Solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; C. R. Oldham, Moundsville, W. Va.; M. M., Worcester, Mass.; the Rev. G. D., New Orleans; the Rev. J. G. L., Walhalla, S. C.; C. Q. De France, Lincoln, Neb.; W. W. S., Randolph-Macon System, Lynchburg, Va.; J. E. Wharton, Sherman, Tex; G. P., Winnipeg, Can.; W. C. W. R., Boyce, Va.; W. J. Leake, Richmond, Va.; L. A. Gouldie, Brooklyn, N. Y.

Comments: "A genuine masterpiece"—M. W. H.; "Finely spun"—I. W. B.; "I have great admiration for this, from the fact that it seems the Kt (Q 4) must move, and also the surprising position after Kt—B 5 mate"—M. M.; "A profound key followed by a charming variation"—G. D.; "Not very difficult, but interesting"—J. G. L.; "Not half as easy as it looks"—W. W. S.; "Difficult, and as smart as it can be"—J. E. W.; "Very fine. Thought it was unsound"—W. J. L.

This is a very remarkable problem: first, it looks necessary to stop the K from going to B 6; second, the key-move seems to take the B entirely out of play, and third, hardly anything could be finer than the mate by Kt—B 5. The Chess-editor of *The Nebraska Independent* informed us that, when he published it, only one person, Dr. Dalton, solved it.

In addition to those reported W. J. Funk, Brooklyn, got 551; W. W. Stevens, B.A., Youngstown, O., 565; Prof. M. A. T., Woodberry Forest High School, Orange, Va., 567.

A "Pat on the Back."

Mr. C. Q. De France, Chess-editor of *The Nebraska Independent*, writes as follows to the correspondent who asks, "Which is the best Chess-column?"

"This is a hard question to answer: Are you able to trot in the 102½ class? Can your gray matter stand the strain of 23-move suimates and all sorts of direct mates from two to umpty-steen moves? If so, then for you the New York *Clipper* has the best Chess-column. . . .

"But if you don't care for such brain-rackers, and can content yourself with two-ers and three-ers, you will find the cream of every good thing in that line in THE LITERARY DIGEST; besides you will be one of the largest corps of solvers anywhere in existence. Altho they are not all represented each week, I know that THE DIGEST'S list of solvers runs above the two hundred mark. Typographically the page is almost perfect (and this is also true of *The Clipper*, and the Chess-editor has a knack of selecting the best games and the best problems going, keeping always right up to date."

Mr. De France gives a list of almost all the papers in the United States having a Chess department, pointing out some special characteristics, and speaking words of praise for the good work accomplished. His omission of *The Times-Democrat*, New Orleans, and *The Times*, Philadelphia, is unfortunate. The first of these is edited with great ability, while the latter reveals the versatility and humor of the distinguished Reichelm.

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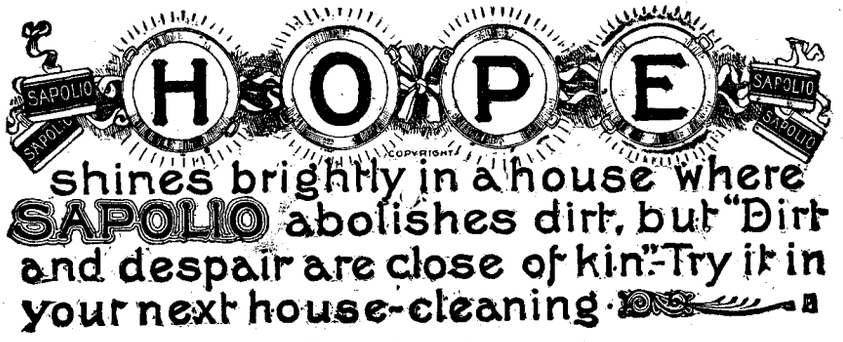

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